A WORKINGMAN'S VIEW OF THE BIBLE

O. F. DONALDSON

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BY

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PREFACE

BEFORE proceeding to a study of the Bible, it is well to have outlined the view-point of the writer.

All accurate knowledge is based on established facts. A conception of mathematics must begin with an idea of a digit or an individual thing. So it must be with the Bible. This fact, it seems to me, is that God, or a First Cause, expressed Himself in the material universe and in the soul; that is, the thoughts and ideas of God are expressed in the laws of nature and in the soul, just as the thoughts and ideas of man are expressed in his actions and products. Not that GOD IS. This is implied. But that God expresses Himself. This is stated.

The Bible treats the expression of God in the material universe as completed, while the soul is yet growing and developing under His guidance. The development of this soul is, therefore, the subject of the Bible.

Thus I look upon the narratives of Adam and Eve, and Cain and Abel, as portraying the laws of the soul and showing the process gone through in arriving at certain consequences. The further narratives covering the entire Book show the growth of the soul from that condition to its present development, and the complete compliance with these laws by Jesus Christ.

I do not attempt to apply fanciful details to these accounts, but explain them in the light of my knowledge of the soul under the environment given. This is true of every attempted explanation.

O. F. D.

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CHAPTER I

THE MOSAIC ACCOUNT OF CREATION

The opening chapter of the Bible is an explanation of the phenomena of the universe as a basis for a true conception of the relation of God to man.

Moses, or the writers, evidently deemed it necessary that we should understand the nature of creation, as well as the steps by which it was evolved. This was not of sufficient importance to require exhaustive explanation, but a true conception of the duties and possibilities of this life must be based on a clear idea of the nature of the material world. A mere statement of the truth seemed to them sufficient, as the inquisitive mind would find evidence to substantiate its correctness. Therefore the explanation of matter and activity is given in a few short sentences.

"In the beginning God created the heaven and the earth. And the earth was without form and void, and darkness was on the face of the deep. And the spirit of God moved on the face of the waters. And God said, Let there be light, and there was light."

Moses covers in these sentences the questions, What is matter and force? and Where does energy begin? He says that there was a creation of substance or elementary matter which in its

initial stage was "without form and void" and in darkness. He would have us understand that nothing which would appeal to the five senses of man existed. In this original form of creation, what we term energy or persistent force was in operation. This force caused elemental matter to become sensuous or to assume such coarse and enlarged form as to be discernible by the senses of man. The question, What is matter? is not answered, but energy begins to operate before matter is knowable.

Scientists are making a similar attempt to explain this phenomenon. From experiments the following hypothesis is deduced, which is not looked upon as proved, but "as a good working hypothesis on a very difficult subject." "Material bodies are built up of extremely minute particles of matter called atoms, which are not divisible." These atoms are supposed to be possessed of energy which draws them together, and when thus drawn into groups form what is termed molecules. These atoms and molecules are further supposed to be in motion, with considerable space between them compared to their size. The size of these atoms and molecules may be understood from the following:

"The smallest object which would be visible under the most powerful miscroscope is probably not smaller than a cube of one one-hundred-thousandth of an inch on a side. Such a cube would contain from sixty to one hundred million mole-

cules of oxygen or of nitrogen. This would mean twice as many atoms, as each molecule of these gases contains two atoms. Now, as the molecules themselves fill but perhaps one twentieth of this space, it is easy to understand that a single molecule is much too small to be seen even with the most powerful magnification which we can at present, or perhaps ever, produce." [1]

Scientists thus assert that matter is not knowable without the presence of energy.

The Mosaic explanation presents "the spirit of God" as force or the knowable part of the universe. For if matter is not knowable by the senses, any sensuous thing is a manifestation of force or the "spirit of God." "The spirit of God" or force is expressed, manifested or revealed in this matter and motion. Matter and motion are not the "spirit of God" or force, but different manifestations of the Spirit of God or force.

John Fiske, a disciple of Herbert Spencer, in his "Outlines of Cosmic Philosophy," reasons thus relative to matter and motion:

"These are familiar propositions that matter is indestructible and that motion is continuous. As in the burning of wood or the evaporation of water the vanishing matter has only undergone a molecular change, which renders it temporarily imperceptible by our unaided senses: similar has been the evidence in the case of motion.

[1] Appleton's Physics.

When it was shown that the apparent loss of motion by friction is, in fact, only a transformation of a certain quantity of molar motion into heat, it was admitted on all sides that motion is indestructible as well as matter. Deep as are the truths that matter is indestructible and motion continuous, there is yet a deeper truth implied by these two. Since it is primarily by virtue of resistance that we distinguish matter from empty space, it follows that our ideas are built up of experiences of force and that the indestructible element in matter is its resisting power or the force which it exerts.

"The case of motion is precisely similar: we cognize motion as the successive occupation of a series of positions by matter, and the essential element in the cognation, the necessity which a moving body is under to go on changing its position, is proved to result from early experience of force as manifested in the movement of our muscles. We are obliged to conceive this force as impressed in the shape of reaction on the bodies that cause the arrest. Or put the whole case briefly in another form: The fundamental elements of our conception of matter are its force-element and its space-element, namely, resistance and extension. The fundamental elements of our conception of motion are its force-element and its space- and time-element, namely, energy and velocity."

Mr. Fiske deducts from the foregoing argu-

ment this conclusion: "Therefore, in asserting that matter is indestructible and that motion is continuous, we assert by implication that force is persistent, that the force manifest in the knowable universe is constant, can neither be increased nor diminished. It, the above assertion, is the deepest truth which analytic science can disclose."

Fiske deducts two thoughts from this discussion which interest us. The first is that "Motion is not force but one of the manifestations of force, and so the various modes of motion are differently conditioned manifestations of force." And the other, "We know force not in itself, but only as revealed to consciousness in matter and motion."

God and force, as used by these thinkers, appear synonymous as applied to the material world. They both assert that God or force is all that is known to man through the use of his senses. Moses further presents the activity of the universe as manifesting, expressing and conveying the ideas of God as the body or person of man manifests, expresses and conveys him to his fellow-man. Matter, therefore, not being knowable to sense, is not a subject for consideration. We must of necessity confine ourselves to the manifestations of force or the spirit of God. This the Bible does. It is the activities of God and man and man's ultimate achievements amid this creation with which it is concerned; while the only portion of science, not supported by inference

and conjecture, deals with the laws, principles and phenomena of energy.

What is Moses' conception of God as creator? We find in his explanation that God did not form and construct the universe in the way that man creates, by working upon and with what already existed. The idea of personal effort is absent, that is, one physical force operating other physical forces, or kind operating kind. It was rather as man lights with electricity by the introduction of an energy which was heretofore absent. This energy was from God. Moses presents God as expressing himself in the persistent force of the universe and, as creator, is not divorced from his creation as a man is separated from his production. Each manifestation of force is a further development of the energy from God. Force obtains its life from God and expresses Him. Thus, we know electricity as light, motive power, lightning, curative agent, conveyor of intelligence, and so on, so we may know force or God, the creator, as adhesion, gravity, electricity, light, life, et cetera. This force is an evidence of the constant presence of God who maintains it. This must be true, for we cannot logically conceive of a constant, ever-present energy or force without a constant ever-present cause. God is therefore the motive power which causes, sustains, and reproduces constantly the entire physical universe.

Moses presents the varied manifestation of

force as the Will or Word or Decree or Laws of God. Thus "And God said, Let there be light, and there was light." Force is here under the Will of God because it emanates from God, quite as a man has control of his arm because it is a part of his body. Man does not present a perfect analogy but may help us to conceive of this control. The artist before his rough stone conceives his finished statue. He wills its construction. His hands perform the biddings of his will and represent in their activity the will or decree or laws of that artist. Moses would thus present God the creator, except God himself maintains the force.

Into imperceptible matter (atoms) God introduced a power coming from Himself. This power controlled and fashioned matter into a sensuous form. Subsequent sentences imply that this was the case; and the investigations of scientists also point to this conclusion.

"God said, Let there be light, and there was light." Upon this earliest form of creation was brought into action the chemical principles which cause illumination, namely, combustion, electricity, phosphorescence, and so on. These forms of obtaining light may or may not have all been included. It is only stated that some form of illumination was introduced. This light was at first universal, or pervaded the entire mass. But soon laws or processes limited the operation of these principles; for instance, oxygen and hydro-

gen in proper proportions (water) will not burn by laws we find in nature to-day, thus dividing the light by restricting the operations of the chemical processes. The presence of light was day; its absence was night.

"God said, Let there be a firmament in the midst of the water, and let it divide the waters from the waters." This was a division of matter into distinct parts, the earth and the starry wonderland, using a lighter, invisible and yet tangible form of matter, an atmosphere or firmament, to separate them. The two succeeding verses state that He accomplished this, and named the firmament Heaven, closing the second period of creation. The original elements of the entire universe must therefore be the same. Astronomers tell us that meteors and the spectrum of the sun's rays show no original elements which are not found on the earth. The composition of the whole universe is evidently the same.

The process of solidification continued. First the attraction of atoms into molecules; then the molecules into a closer relation until liquid (water) was formed; finally, a solid (land) appeared and rose above the water. Upon this land and water came life to organize and animate matter. Moses treats life as nothing new, simply a modification of the original force which is the cause of all, another manifestation of the "Spirit of God."

First came plant life. The growth of plants is due to what is called "capillary attraction." Gray's "Botany" thus explains this process: "Whenever two fluids of different density are separated by a membrane whether of dead or living substance, or are separated by a porous partition, a flow takes place through the partition, mainly toward the heavier fluid, until this is brought to the same density as the other. The contents of the cells of which the plant is composed being therefore always much denser than the moisture outside (which is water containing a little carbonic acid, etc., and a very minute quantity of earthy matter) this moisture is constantly drawn into the roots."

The water is constantly evaporating through the leaves, causing the upper cells to be denser than the lower, which produces the flow upward into the leaves. "So in absorbing moisture by the roots, and in conveying the sap or the juices from cell to cell and from one part to another, the plant appears to make use of a physical or inorganic force; but it manages and directs this as the purposes of the vegetable economy demand. Now, when the proper materials are brought to the growing points, growth takes place; and in growth the plant moves the particles of matter, arranging the fabric in a manner which we cannot explain by any mechanical laws. The organs are not shaped by any external

forces; they shape themselves and take such forms and positions as the nature of each part or plant requires."

These "forms and positions" could be taken in obedience to laws which would limit, regulate and control the act of depositing the particles. We find the same thing taking place without life in mineral crystals. Water charged with minerals in solution, when depositing the particles of the mineral, "take such forms and positions as the nature of each" crystal or kind of mineral requires and "are not shaped by any exterior forces; they shape themselves." Nor are we any better able to explain the growth of the mineral crystal "by any mechanical laws" than we are the arrangement and control of matter in the plant. Evidently they are identical.

Moses' position here is not at all untenable, but is, on the contrary, undoubtedly true. Vegetation is but a further application of the force already used. The earth, bringing forth grasses and herbs yielding seed, and the trees, was therefore but a further volitionary control by God of original force,— the process of growth depending for its commencement upon light, heat and moisture. Life is a higher, more intricate manifestation of force.

Mosaic writers now turn to the portion of creation which was above the firmament. The principles of light confined largely to that other portion were now collected into luminaries or

places to produce light. The sun and moon were formed by the same force that created the earth, and also the stars. It does not appear that activity was suspended in this portion heretofore, but the culmination of it marked the end of this period of time. By means of these luminaries God caused seasons, days and years. The other days were periods of time designated by the completion of a creation.

The same continuity of the power employed and the control of that power by the exercise of the will, is seen in the account of the creation of fish, fowl and animal. What does this imply? Two things: First, the organisms constituting fish, fowl and animal are mechanical, that is, they use principles which are or may be used with inanimate nature when force is applied; and, second, that, the fish, fowl and animal are controlled by a brain which works automatically. This brain is like the telegraph instrument acting only when acted upon. This does not exclude the idea of instinct and intelligence and thought in these creatures in so far as they may be automatic and have the source of the series of the mental phenomena from without.

It is a well-known fact to-day that all known mechanical principles are employed in the organs of animals and many that have not yet been used successfully. It is also beyond question that the operation of force in all life whatsoever follows mechanical and chemical principles and by their

use alone accomplishes its ends. The action of the muscles, heart and nerves finds its counterpart in the lever, steam chest and telegraph wires of to-day. The power or the source of energy in each instance is the same. Physical man, the highest form of animal life and created last, is defined to-day by some as the "instrument by which man approaches nature." It differs from man-made tools in its completeness, its ability to repair itself and its method of control. In man is the highest development of brain, and we will therefore study him to know whether scientists have found anything other than force in the physique and brain of animal or physical man.

CHAPTER II

PHYSICAL MAN

Moses presents animal and physical man as a manifestation of the persistent force of the universe or the "Spirit of God." Does our knowledge substantiate this?

Physical man is a complete, harmonious and perfectly constructed aggregation of interdependent mechanisms. The heart beats that the rest of the body may live. The other functions are active that the heart may beat. The exquisite muscles of the hand are as necessary to the heart, since they gather sustenance, prepare and place it in possession of the digestive organs, as are the digestive organs themselves. Nothing useless, nothing wasted; each is needed that there may be a perfect whole.

Not carelessly nor lightly are these organs placed, but so that each, in the performance of its duty, may be least retarded and require the least expenditure of force. Could the heart be better located, or the lungs be more convenient to the air, and receive protection? Could the eye be more cunningly enthroned or the nostrils scent the air so well elsewhere?

Is physical man mere machinery? Cannot all this be said of the mechanisms of man's invention, except in the degree of perfection? Are not the

mechanisms of man harmonious? Are they not interdependent one part upon another? Are they not complete machines, and perfect in a degree? Cannot we say the same of the locomotive that we say of physical man, with the above exception?

The boiler exists that the other mechanisms may move, some other parts exist that the boiler may be effective, as the pump, the water tank, the fire-box, valves, etc. There is little or nothing useless or wasted; each part is needed that there may be a perfect whole. The same economy of location is sought as in physical man. The difference between the man-made locomotive and the God-made man is in degree of completeness and perfectness, not in the essential idea of creation. Both are constructed to perform work, to respond to a motive power, to be directed, to be used. We know that the body of man is an instrument. We know that its parts are consumed by friction. We know of its final exhaustion, and that, when worn out, it must be laid aside. Its analogy to the machine is apparent.

In a machine, when we understood its method of control, its activities will constitute final and conclusive evidence of the purpose of construction. The slotted steel shaft, gearing, tread, thread, of a sewing machine are but subjects for conjecture to a novice when inactive, but when put in motion and carefully followed from spool-holder, through slots, needle eye, shuttle, will prove beyond a doubt why they were made.

Every machine of man will respond to the same careful study and bring to light the reason of its existence. If this is true of man's handiwork, may we not expect that the same method of inquiry will deduce the truth from God's? Let us study the method of control in physical man, that we may better understand his activities. Then we may study these activities so as to know the purpose of his creation.

The direct control of the body is accomplished through the wonderful system of nerves. These are divided into two different and distinct systems. The one controls the reconstructive and propagative organs, whose actions are not under the will of man. The other system lies in the arms, legs, face, or such organs as exhibit control by the will. Those beyond control are necessary for the preservation of the organism. A close study of the stomach and heart proves that in the preservation of the body their purpose is fully accomplished. Simple maintenance of person does not interest us. It is what is dependent on the will that in its workings must reveal the intention of man's creation.

The nerves of sensation are beyond control, except in so far as they may be irritated through the nerve of motion. The eye will see, the ear will hear, the body will feel, unless we by some action prevent. We have, then, control of the body through the nerve of motion only. The purpose of man's existence, therefore, can be found only

in the activity of the nerve of motion. This is the only means of expression that he has. His whole physical existence must be bound up in its operations.

The seat of this government lies in the brain and spinal cord, which are constructed of the same matter as the nerves. The brain is divided into several different parts, which perform different functions in maintaining control and directing the body. The cerebrum is thought to be the seat of intelligence, the cerebellum to control the muscles and their harmonious workings, and another portion the sense of sight, et cetera.

The action of the brain, when closely examined, does not give evidence of being different from other molecular activity of force. There is probably no difference. The brain does not grow in size, when used, but in the amount of surface that is exposed, by increasing the number and depths of its convolutions or folds. The sensations and information seem to center here and exchange or transmit their activity to something exterior. As growth takes place, the brain enlarges not its size but its contact or ability to communicate with this power or faculty. That which knows of these sensations or information we term perception.

The perceptive faculty evidently rests upon and receives from the brain the sensations from the world and the organism. This connection is so intimate that no activity escapes the perceptive

faculty, when alert; yet the separation is so complete that the perceptive faculty can ignore and refuse to receive the idea presented. If a man is engrossed in thought when spoken to, although the information is perfectly carried to the brain, the perceptive faculty refuses attention to the spoken word, as well as to the other sights and sounds. This power of refusing attention is found in all higher animal life. It marks the final action of the nerves of sensation and information, the culmination of the activities of the physical man alone. The government and control of the nerves of motion must arise in the activities of this other portion of man and animal, the soul.

Physical man is a mechanism. Is it automatically controlled? As an engineer opens and closes the valves to the steam chest and dictates thereby whether or not there shall be motion, so in the physical man or animal the power which commands the nerve currents governs. This power is the will. The will to accomplish its ends must transmit activity to the brain and nerves. We are therefore still dealing with force in another and higher manifestation, but governed by different laws.

The will acts in accord with the environment and the peculiarity of the creature in which it is found. The wolf amid plenty retires from its foes; in want, it seeks food at any peril. Other animals seek their food and spend their idle time

in quiet seclusion, in playfulness, in work or travel. The bird, with wings, seeks refuge in distance, and in its quiet hours displays the same variety of activity. Man displays the same difference in the action of his will. But the will is the throttle by which the nerve is awakened to action or quieted to repose.

The adjustment to the needs of the moment and the similarity of expression under like conditions show that there is a power which controls the will. This adjustment comes from a recognition of the circumstance, what the consequence will be, and a conclusion as to the proper act. This formula we follow consciously or unconsciously in determining the act. To illustrate: We see the storm approaching, we realize the possible consequences and seek a safe refuge. We see the beautiful flower, we appreciate its beauty and fragrance, and step closer to enjoy. We see the face of the debauchee, we recognize his condition and shrink from his way of life and shun it. This we term reason.

Reason may act without our being conscious of it. Allow a sudden danger to arise and the action of this faculty will prepare some defense or action for escape. With reason alone all similar circumstances would produce identically the same effect on all creatures. The sea-gull and the thrush, the lion and the fox, the whole human family would be affected alike when the thundering roar of the approaching storm was heard.

But the sea-gull breasts the stormy wave with glee, while the thrush is hidden in the deep recesses of the wood. The lion meets the storm with roars of defiance or fear, while the fox in silence seeks his lair. Man meets it with every degree of expression, from abject horror to absolute indifference.

These are all expressions of reason. Even the horror is due to reason asserting itself. The danger is coming, its results may be terrible, yet no refuge is sufficient for absolute safety. There is evidently a further influence. The will may be controlled contrary to the normal conclusions based upon these considerations.

There is, in man and animal alike, something that responds to exterior environment which the reason must take into account. This we call disposition, using the term as Webster defines it, meaning "the constitutional habits of mind." When one of these qualities asserts itself strongly and violently, it is called passion. The disposition comprises qualities such as affection, liking, disliking, anger, fear, carefulness, anxiety, pride, scorn, gayety, moroseness, brutality, kindness, sorrow, grief, sympathy, and so on. To illustrate: Anger is aroused by an offense, fear by impending danger, pride by comparison of conditions, sorrow by undesirable consequences.

The presence or lack of these qualities occasioned by heredity, environment or education governs the reason and determines the manner in

which a circumstance will be met. They give a variety of actions under similar circumstances. The lion with courage meets the thunder of the heavens with defiance, while the fox, lacking courage, but sly and cunning, silently seeks her refuge. Man, in whom the variety of expression is limited only by the number of men and variety of circumstance, displays every shade and coloring of these qualities. The approaching storm paints horror in one face, anxiety in another, wonder in another, admiration in another; and men will flee before, carefully watch, stand in doubt or be held by the fascination of its approach.

Passion is the supremacy of some quality of disposition acting in utter disregard of all other considerations. It makes a demand overshadowing all dictates that reason may give, and uses the organism regardless of consequences to attain its object. The welfare of the body is overlooked. Anything which stands in the way is cast aside. It raises and casts out all else and controls the organism for its ends. Reason acts only to further it, and circumstances are no longer considered as before except simply as to how their interference may be overcome. Anger, sensual love, fear, pride, all use the body thus, and the influence on the body is such as to warrant our using the Latin word, *passor*, in order to express it.

However, reason must act rationally in reaching its conclusions upon the ideas admitted to consideration, but when anger and hatred control

they exclude from the consideration all that will not further their ends. Thus when anger is in control, the feelings and comfort of our antagonist are not considerations, but only what will work his disadvantage and discomfiture. Reason works perfectly rationally upon these, as the result too often proves.

The series of mental phenomena as far as we have traced them are initiated from without, and the variety and prevalence of the traits of disposition in any creature are due to exterior influence. Therefore man or animal thus constructed would be a perfect automaton, acting only as acted upon. Animal life is in truth the perfect automatons of God. They are sustained and repaired from within themselves, making but one demand upon their own activity, that for food. They are controlled by the wonderful telegraphic system of nerves which center in the brain. Here the activity is transmitted to the perceptive faculty, upon whose conceptions reason, memory, disposition, act. These actions culminate in a conclusion upon which the will acts. The power that governs the laws of nature and the laws of growth and activity within these creations is therefore perfect master of them.

Moses presents the entire universe as an expression of the Will or Purpose of God, He being the power or the cause of all activity, guiding, directing and controlling all by a system of cause and effect which we term laws. There is nothing

further needed to complete the work of creation and perform all the duties which the Almighty demands of his creations.

The fish of the sea, the cattle upon the land respond to the command to "Be fruitful, multiply and replenish the earth," and this is all that is required of them. The further purposes which they accomplish are controlled by God and man. Man, as we now have seen him, is capable of performing the demands of God to "Be fruitful, multiply and replenish the earth and subdue it, and have dominion over the fish of the seas and over the fowl of the air and over every living thing that moveth upon the earth." Man is occupied with these duties.

Moses finds but one difference in the duties of these two creations. Man had the added duty of controlling the forces of nature and the whole animal world. This raises the question of whether any further power than we have noted is required to gain this control.

Man gains control of a material force or animal by comprehending the laws which govern them and administering those laws. Therefore a keen perception, assisted by acute faculties and a body, are the factors in gaining this control. This is but a degree of perfection. It does not mean that the supremacy of man requires a difference of faculty, but a difference in their power, scope and acuteness.

The faculties together constitute the soul.

A proof of this assertion must be an appeal the privacy of our own being and learn of its to our own consciousness. We must retire into workings. We find in doing this that our conceptions of truth limit our ability to think about it. For instance, we could think of but the anatomy of man until we conceived of organs that performed a duty in rearing and maintaining his physique. This is true of any subject, and demonstrates that this is a limit in one direction of the soul, or we would be able to think and reason and act on what we cannot conceive. This is impossible.

All activity of the faculties finds its culmination in a conclusion upon which is based a conviction that directs action. The will determines whether or not the act is to take place, whether the result be merely a conviction or an action. This is also the limit of possibility in this direction. We therefore must conclude that these activities in all their variations, which are legion, constitute a whole which we term soul.

Man with a soul makes creation complete.

God created the earth. He created light. He brought forth dry land. He clothed it with vegetation. He brought forth warmth, so necessary to existence. He formed animals and placed man to gain a sustenance from and control over all these forces and creatures, still holding a perfect sovereignty over all by the exercise of His laws.

This perfects material creation and forms a perfect whole. The world, as a whole, will now move as God decreed and nothing is wanted to perfect His wonderful machinery. Here Moses conceives of a period of rest in which the Almighty ceased from further initial or progressive work in material creation. Rest is not a cessation of activity, but a change. Man rests to allow the reconstructive organs full play. This does not indicate that God " went off and left his machine " but that He ceased creative work of this nature.

As the following chapter begins the creation of a soul in man, we may conclude that Moses wished to state that God ceased material creation and began the development or creation of soul life, — or that the time element in material creation was so vast as compared with the time element in the construction of soul life that it was not a material consideration.

It was, at least, a period in which the energy of the Almighty operated in accord with the laws already formed, the whole performing smoothly and without interruption the purpose which we have already noted. This is the case with the world to-day, with the exception of man, and we must look for something in man which has not heretofore appeared, in order to account for this disturbance.

CHAPTER III

SPIRITUAL MAN, THE PURPOSE OF CREATION

THERE has been in the foregoing investigation no evidence of a final purpose. The energy is expended without an accomplishment aside from its own activities. Man, as the evident goal, must in his activities portray the reason for this materialism. All was not made to merely run. We have noted the control of the body by the soul. We must now investigate the activities of that soul to ascertain the final purpose.

Man thus far has been accounted for in the light of an exterior circumstance. The exterior surroundings became the initial or introductory cause for the act or condition. The exterior surroundings arouse the interior faculties and led to the consequences. The action resulting is always directed upon, toward or against the object arousing it. Anger, affection, fear, are all thus expressed. But these are by no means the limit of the expressions of the soul. We see occasionally a man who rises above them and does not permit these baser qualities of his soul to express themselves. We behold actions of men that cannot be accounted for by these qualities alone, and relationships in which the exterior considera-

tions and the needs of the body are thrown aside for some further consideration.

A man reasons with himself. Two ways have been presented in which to relate himself with his fellow-man. He may enter the trafficking in liquor as a business or become a grocer. His memory presents to him two natural phenomena of men plying their traffic in these goods. He considers the consequences. He beholds the saloonkeeper securing the object of his desires with ease and abundance, while the grocer receives meagre returns by hard and continuous toil. He sees one accorded dishonor, the other honor. The pride of the man, or his desire for gain, or that quality foremost in his disposition, may now step in and throw the verdict either way. He may say "I am willing to work harder for what I get rather than lose my social standing and self-respect." He may say "I want wealth and will endeavor to uphold my social standing by it." His cunning might assert itself and say "I will cover my occupation by a subterfuge." It would be impossible to enumerate the numerous qualities of disposition which might bias this decision. The soul of the man has acted on this conception or consideration.

He is now presented with another matter which reason must take into account. "Is it right?" "Right" to the mind of man seems to be represented by the idea of "straight" in nature. His actions are right while he acts "straight", or

continuously with his own best interests and highest good. Has this man not done so? Necessity for existence led him to seek a means of supplying it. He sought the method employed by those about him. He weighed the possibilities of the different plans before him for consideration and decided for the best according to his point of view. He has acted straight or in accord with all considerations thus far presented but the question " Is it right? "

This question bespeaks of some other duty which man owes to himself and others which as yet has not been taken into account, and some possibilities of which he is more or less aware. To ask the question, " Is it right "? a man must be fully aware or conscious of the acts of the soul and the body. In order to do this he must rise above the automatic action which we have noted. Or are we to consider the question of John Stuart Mill as being capable of an answer in the affirmative? " Can something which from the hypothesis is but a series of feelings be aware of itself as a series? " To this question scientists give a negative reply on the ground that that which knows cannot be identical with what is known, any more than a weight with what is weighted. We have no grounds for the belief that this ability to bring to question the actions of the soul arises from any ability within the soul, for should this be the case any creature possessing faculties would be conscious of the

action of those faculties. This is, however, only found in man, and is a power which he may or may not have according to his use or neglect of this possibility of his being.

The soul may be developed to a very high degree without any evidence of control. This is shown by the abnormal development of the ability to reason at the expense of the qualities of disposition, or *vice versa*. The cultivation of the perception at the expense of the reason, and so on, shows a lack of supervision or control over or knowledge of the soul. We must therefore conclude that, if not an attribute of the soul, it is from a different and higher power in man and marks the dividing line between the soul and the spirit of man.

This power to review and call into question the actions of the soul is the power which enables man to know his condition and secure a systematic development of this soul. We noted that the soul takes into consideration the circumstances of existence in their minute details but it hesitates before consummating an act of moment for further guidance. It is as a pilot of a ship, controlled and directed by the many sails, who must still look to the compass to assure himself of the proper course to pursue.

The action of the spirit of man seems to be but a further appeal to the reason through the perceptive faculties and inaugurates a new series of mental activities. The question "Is it right"?

put in form of the saloon proposal is, "What will be the effect upon my companion's and my own soul and body in the business relations which I am considering?" In this we see that the perceptive faculties are recognizing a new subject for consideration, and the same action of the soul is taking place as when presented with a new material circumstance. It is the action of the reason seeking to ascertain the consequences of what is about to occur or is up for investigation. This we have before termed the second step of reason. The perceptive faculties are now employed to ascertain "How will this business affect us?" or, in other words, "What qualities or faculties of our soul do we really cultivate in this business and how does it affect the body?" The decision is now biased by our disposition as much as in our former consideration. "Do we desire these results?" is answered in as many different ways as there are different dispositions.

However, although the decisions are widely at variance, the consideration presented by the spirit is identically the same. It brings to the perceptive faculty the idea of soul itself and makes this an important question in every serious conclusion of reason. Thus the material circumstances and the spiritual circumstances (or the conditions of the soul) sometimes present two forces struggling for mastery in formulating reason's final conclusion. The one presents the needs of the physical and the joys of the mere

animal existence, while the other calls the soul to a consideration of its own laws and demands the right to govern and secure uniform development.

If the material creation and the spirit are but the avenues by which God reaches the perceptive faculty of man, we must therefore conclude that the real being of man is limited to the soul. This soul must be the source of the individuality of man or be that which differentiates one man from another. The soul may therefore be defined as man, whose activity collects all the details presented and from them evolves a conclusion upon which he acts. After the body has reached its maturity the only growth that man makes is in the ability to comprehend the circumstances presented to him, in ability to reason and think relative to them, in graces of disposition etc., etc. In other words the soul, after physical growth, is the only portion of man that can expand and grow.

The spirit marks a new realm as distinct as either the physical or the soul. Moses presents it as the breath of God touching the magic key to the soul, perception, and bringing to our minds the considerations which give purpose above the material, and a uniform growth to the soul. This must be the original purpose of creation, a full, uniform development of the soul.

The spirit of man is productive of a widening and developing manhood and womanhood which is the true joy of life. The influence of the

spiritual is general, not specific. It does not seek immediate good for the body only, but a future gain in the strengthening of the soul, as of first importance. Thus it gives us a long look ahead to a goal not physical, but beyond the realm of sense. It does not change with the changing environment, thus giving firmness to character. The expression of the spiritual disposition is such as love finds in affection, patience in endurance, peace in tranquility, goodness in morality. The difference lies in the elevation of the physical as a means to an end, toward the attainment of which the soul moulds the circumstances of life.

This forms not a perfected man, but a perfect man. A spiritual man is the aim of all creation and is its highest accomplishment.

CHAPTER IV

THE PROBLEM OF LIFE

The Mosaic writers have explained the created universe and the laws of nature. They have placed man, a soul controlled by laws and aware of itself fully, amid this creation.

What has been the history of this soul? This question is the real question which all times ask of the past. What has the soul been? What has it done? What was the result of these experiences? It is this knowledge that explains the present to us and makes us know ourselves. The laws of nature and of the soul must have operated and produced the growth and development existing in accord with the laws as they now act.

The story of Adam, Eve and their progeny was used to make this explanation or tell the experiences of the soul in its earlier life and picture the resultant condition. The result would not be possible in the life of a single man. The fact that the story was told in the future tense by the writer indicates that the full accomplishment would be a matter of time. It is as though we would accumulate all the growth and activity which in the last hundred years have brought to the service of man the expansive power of steam, and caused the soul of one man to enact them for

the purpose of displaying these mental activities, development and growth, and also its influence on his character and the progress of man during this time.

It is in this way that Adam and the woman have been called to live the life story before the day of Moses,— quite as our writers to-day, from their knowledge of customs, habits, thoughts and the human soul, paint pictures of antiquity in stories.

There are general laws, experiences common to all, emotions that are identical under similar circumstances and results we all know are produced in certain given ways that enable us to read more or less accurately the life story of each other, of peoples and of times. These processes when understood form the basis of any theory or Way of Life which is to be explained to man. Man's future can be fashioned aright only by basing an ideal future on a known past whose resultant present leads to discontent.

As scientists look into history and see the growth of present strong characteristics of the soul, so Mosaic writers familiar with the soul as it then existed go back to explain the process which had created these characteristics. We must therefore look into the soul, learn of it and discover these laws and apply this knowledge if we are to understand the Mosaic interpretation.

Its wonderful breadth and depth alone bespeaks a multitude of minds, delving in a mul-

titude of ways, bringing to light the wisdom of the Creator. Only as we know more of the laws, processes and circumstances of life can we fully approximate the details of this laconic explanation.

Consciousness makes the soul aware of itself. This self-knowledge or perception is a necessity if the soul is to have a life unto itself. The knowledge of the body, its sensations, its experiences and its surroundings, which the perceptive faculty is aware of, cause us to live in the person. When we confine ourselves to these experiences we are living in the animal nature.

Consciousness of the soul's activities in a similar way causes life in the soul. A soul conscious of its own activities, its powers and graces, its possibilities and its surroundings can live in these activities. Such a one can be said to be "a living soul." "God breathed into his nostrils the breath of life, and man became a living soul." It is thus that the Mosaic writers explained the consciousness of man and its influence on the soul.

Adam is represented as possessing the abilities of body and soul in their normal or original condition. He was a perfect man but not a perfected man. He was perfect as a creation but not evolved or completed as a being. His powers were yet to be developed.

Now comes the tragedy of life, the conflict between the physical life and the life in the soul.

This conflict must be waged in the soul itself, senses upon beauty, pleasures, and possibilities for here alone is there a possibility of such a struggle. The perceptive faculty, fed by the surrounding animal man, is also aware, through consciousness, of the glories, joys and possibilities of the soul. Within this soul the conflict must be waged and the decision made. The picture given is of a soul acting amid these considerations and receiving the consequences of the choice made. God, appealing to him by cause and effect in the natural world conveyed by the senses, further presented to him the resultant of the laws within the soul. This is the constant and true communion and converse enjoyed by every soul with God. We can only hope to follow this scene in so far as the laws are known to us.

The soul was located in a place of wondrous beauty, earth, and in it everything that heart could wish or fancy desire. The earth was subdued for man. She brought forth indigenously fruit for his sustenance. In this garden was a stream of water which watered all; here were collected all the plants and animals.

Mosaic writers say " The tree of life also in the midst of the garden and the tree of knowledge of good and evil." About this " tree of knowledge of good and evil " they have placed the determining choice of the man. The expressions are evidently intended to be suggestive of essential

soul food upon which the soul growth and maintenance depend quite as the body depends upon plant life for sustenance. The soul maintains its vigor and accomplishes growth through action upon the conceptions coming to perception through the body and consciousness. As consciousness makes the soul capable of individual and separate life by being aware of itself and its surroundings, and furnishes the soul food for growth in consideration of the laws of soul-life, we may naturally infer that the suggestive name of "the tree of life" applied to this consciousness in man. So also the body, as the avenue through which the information of earth comes, capable of knowing the greatest good as expressed in the conscious soul-life of others and fathoming the depths of evil in the deepest animal degradation, may be recognized as "the tree of knowledge of good and evil."

In this garden, the world, Adam was to reign in joy and happiness. What an opportunity this! What a character he could rear. The injunction of the Almighty was simple: "Of every tree in the garden thou mayest freely eat; but of the tree of knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

This is true only of the soul. If it loses the power of consciousness by lack of use, its independent individual life is gone, while the body and its existence alone engross the soul.

In normal man the laws of his varied nature are in harmony. None demands indulgence to excess or disturbs the highest and ultimate purpose of all. Mosaic writers, however, knew that some of these laws were indulged to the detriment of all and they must explain the process by which it took place. This story is universal biography. The explanation of the starting of an indulgence of any kind to the detriment of man is identical in most ways, being different only in detail.

Adam was alone. His social nature demanded a companion for the perfect enjoyment of the world and the perfect development of character. The sympathy of a companion, who can appreciate their thoughts, hopes and joys, is one of the greatest aids to pure and strong souls. And Adam, after knowing all the beasts of the field, and the fowls of the air, found among them none that were spiritual, none that could enter the life he was leading and help him with their appreciation, fellowship and kindly criticism. God therefore bestowed consciousness, the rib or structural support of the spiritual life, upon a woman, and Adam, recognizing her kindred thoughts, aims, and hopes, was drawn to her. The intimacy grew until Adam realized that they were kindred by the bond of a common spirit and declared that they two were one because she had the spirit that was once his own alone. He recognized this relationship to be the most helpful possible to both

man and woman, and severed all the relations of his former life for those he had entered upon with this spiritual woman, that together they might use this existence under the guidance of their common spirit to form a strong, pure and noble character.

The excitement of lust and sensual pleasures was at this time unknown to them, and the person, although naked as in all other animal life, aroused in them none of the gross desires which in the minds of man to-day would be awakened owing to the hereditary taints which time and right habits of thought can alone overcome.

The suggestion of animal pleasures came to the perceptions of Adam and Eve. The animal life about them gave this. The conversation here given might have many different settings in detail, but the mental process of the action of the soul is found in every life. It is not necessary that the serpent speak in words. The life of the animal spoke plainly enough and then came the demands of their own bodies to aid.

Naturally they observed the joys and pleasures which were engrossing the thoughts and filling the lives of the creatures who knew nothing of their own higher joys. Their animal natures were all they possessed. They tasted of the sensual pleasures and the woman curiously asked why they did not. She remembered that God had told them they should not eat of the tree, "lest ye die." This was incomprehensible to her. They

were the same in appearance and she was inclined to think that there was neither sense nor truth in this statement. The idea came to her: "You'll not die. God knows when you taste of the joys of sense you will become a judge of these things for yourself, whether they be good or evil. You don't know what they are now."

This appeared to her as true. She saw that the animal appeared to enjoy the senses and could see no good reason why she should not, and then when she knew for herself and really found them evil, she would quit these things and live her former life. So she began to enjoy the sensations that seemed pleasures, became fascinated with them, and persuaded Adam also to partake. She probably began in mere physical sports, and permitted them to occupy her thoughts. This was perhaps followed by pride of sense, growth of appetites which were right and natural when not indulged to excess. In other words she followed the process so well known to-day by which purity of thought, nobility of aim and high aspirations are destroyed and the body is made the whole aim and object of life, resulting in the degradation of the soul and in misery.

Adam and Eve were capable of reviewing these acts of their souls. When the excitement of their new pleasure had abated the question came, "Is it right"? and they found themselves judges. They became ashamed of their nakedness, for their passions were aroused by it, so they sought

to cover their bodies with leaves. But the question "Is it right" would not be silenced. In the quiet of their thoughts, it returned and demanded that, now that they were capable of judging, they decide whether these pleasures continue or not. Could they build stronger characters in the pursuit of pleasures of sense or in the joys of the soul? They knew what an honest decision would be, but, being fascinated by their newly found pleasures, they did not want to make the decision and follow it. This consideration would come up, however, until their disquieted minds sought solitude, thinking to hide themselves from their consciences,— God's voice.

Adam replied frankly to the question "Where art thou?": "I heard thy voice in the garden, and I was afraid because I was naked, and I hid myself." Conscience took advantage of this utterance. "How do you know that you excite the passion of those you met, or are naked? It is because you are passionate yourself. Will these passions make a strong character?" But they, too thoroughly held by the fascination, evaded the decision and excused their acts by laying the blame on others. This lowered them in their own estimation and removed the idea of a personal responsibility for their acts.

In the curses here given Mosaic writers seem to have embodied all the resultant consequences which this choice of ways or method of development occasioned. It is a statement of the ills

from which man must be freed to again be normal and attain the highest development possible to him.

This was not the battle of a day, but of years. Adam's soul had grown weaker and weaker in its power to review its own actions. The spiritual side of his nature was slowly dying or he was losing ability to use it. He was being separated from the tree of life. Eve had replied to Adam's taunt that it was her fault, by accusing others. Consciousness was almost lost in the increasing excitement demanded by their senses; and the life was filled with busy days of preparation in anticipation of days and nights of exciting pleasures.

Their tastes and desires, once so simple, and easy to gatify, had now grown and multiplied so that an anxiety was constantly present lest they could not be gratified. They found that their perverted fancy, tastes and desires demanded not the simple products of the soil, but these must be changed to suit their palate and caprice. This involved much time and labor, until their waking hours were largely spent in preparing for and ministering to these new demands. Upon their bellies (appetites and fancied desires of the stomach and person) was bestowed most of their attention. Thus the soil, changed by plant and animal life into nourishment, became their only food. They sought no food for the soul.

Formerly the beauty and grandeur of their

surroundings, the delights of the sunrise and sunset, the music of the birds, the quiet moments of thought, in fact all that enlarges and expands the soul were much more food to them than what ministered to the body. But all had changed. The stately tree was so much wood for their oven, the sunrise but inaugurated a day of toil for their physical wants, and sunset introduced the night of debauchery and sensual pleasures. The music of the birds fell on dull, deadened ears, while the moment of quiet thought was shunned with a feeling akin to horror, until it became literally true that "upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." He that lives but for the consumption of earth's chemicals in food and clothing exists within his animal nature only, as the nobler attributes of nature are only seen and known to those who are spiritual in their way of life. The animal, which tempted Eve, not able to become spiritual, was alone fed by dust and its activities limited to supplying these needs. Adam and Eve, as fast as they allowed themselves to follow this way of life, experienced the same results in their souls. They found that there was constant strife between the physical and spiritual demands and that it was transmitted to their off-spring. The culmination of every joy was marred by the demands of conscience or spirit, and the spiritual demands were unheeded because they were occupied by the pleasures, works and thoughts of sense. (Gen.

iii. 15.) The head of the one was bruised by the heel of the other.

The woman suffered greatly from the life she was living. Her body was made of a finer texture, and was gentler and more sensitive than the man's. Her slender, graceful form was much more the habitation of a spirit of love in its peculiar duty in the propagation of the race than was the more stalwart form of the man. When the pleasures of sense, the appetites of the stomach and the excitement of lust began to have sway, the sensitive form shrank and withered before its blight, making child-birth a period of great suffering. Her position of help-mate had placed her by the side of man as his companion and trusted friend. As she lost her spiritual look upon life, and her passions began to be more and more cultivated, she found herself losing her former position. Her desires placed her at the will of man and she became servile to him, and he ruled her through his command of her desires. (Gen. iii. 16.)

The results upon Adam were not less severe. His greater strength and ability to overcome the difficulties of collecting the fruits and enduring the fatigues of the chase placed upon him the duties of providing food. At first his bright, active mind aided him materially in securing the needs of himself and the woman. The game was out-witted rather than out-run, and his inventive genius brought him many ways of securing his

desires, which were simple and easily supplied. He was thus saved much labor. His joys of sense, however, did not demand the exercise of his mind. It became an effort to think. It was easier to run than to think. Enervated by the luxurious way of life, he shunned the more difficult things. He preferred to use his muscles rather than his head. Instead of subduing nature and having dominion over the beasts of the field through mental superiority, he endeavored to accomplish it by the use of physical force.

This added to his burden in two ways; first, by requiring more time to accomplish his work, and by adding more to the wear of his body, thus demanding more food. He found the cereals best adapted to his wants and began to cultivate them. His cultivation of the ground stimulated the growth of weeds until he was confronted with an almost impossible task, without the aid which mind can give in tools and methods. By constant strife and with hard and unrelenting toil he succeeded in keeping the necessities of existence in the possession of his family. Slowly but surely he sank in the scale of intelligence, until little was left but the instrument of flesh and that portion of the brain which controls his animal activities, leaving little to distinguish him from the clod he worked and to which after the activities of life had ended his body would return. (Gen. iii. 19.)

Thus it seems the Mosaic writers explained the process by which man reached his low intellectual,

moral and physical condition causing the problem of their day. Early man had chosen to neglect the soul and indulge the person. It had proven death to one and sorrow to the other.

Now that Adam and Eve had tasted of the pleasures of sense and knew also the joys of the soul they began to want to enjoy both. They could not see why they should not feel their hearts swell with emotion in glad response to the sunrise, their eyes kindle with delight at the gorgeous colors of the sunset, why the former love and self-sacrifice for each other might not be as great as formerly, the quiet possession of the natural world in the rise of being into loftier realms of thought and action by its influence, why all the joys, in fact, of the spirit might not be theirs, and still enjoy these of sense.

The demands of sense, however, excluded those of the spirit. The cravings of the stomach gave no time or place in the mind for glad response to the advent of day, their selfish desires of awakened lust excluded the love that they first bore for each other, and their conscience instead of rewarding them by noble musings in the presence of the natural world accused them for the life they were leading. They must of necessity cleave to the one and forsake the other. But the quiet and seclusion of the garden, which they sought when its beauty was a source of delight and they revelled in their own thoughts and kindled aspirations, had now became a source of annoyance to

them. They did not want to think. Its quiet and opportunity for spiritual life drove them from it to avoid the voice of conscience.

Their diversions were many. It would demand time and effort to regain the powers of soul which they had lost. They had no desire to give either, nor to return to their former life. The thoughts, the aspirations, the delights, as well as the purpose, which had filled the earlier years of their manhood and womanhood were forgotten. They had launched out upon a life in which the animal wants, cares and ambitions were the only consideration. They were willing to be occupied by them, although perfect happiness and contentment were not theirs. These new and unnatural pleasures, cares and ambitions became a sword of many blades, turning every way to keep them from entering their former life, while every power or ability of soul that weakened and was lost to use and forgotten added another task and another reason for their not undertaking to regain their former power of soul.

CHAPTER V

FROM ADAM TO NOAH

Adam and Eve were blessed with two sons; the older was Cain and the younger was Abel. At the birth of the older, Eve, recognizing him to have spiritual possibilities, named him Cain, meaning "acquired," indicating that he had ability acquired from God which she as mother could not bestow. As the boys grew up, they exhibited different tendencies and sought different occupations. Cain preferred to work in the field cultivating the soil, while Abel chose the solitude and quiet of the herder of the flocks.

The characters of the two boys were influenced by the life they led. Cain imbibed the thoughts and ideas incident to his work. This view of life led him to place value on the pleasures of appetite, distinction among his fellows for physical strength, and similar ambitions, which made the consideration of the physical man predominant in the soul. These pleasures occupied his leisure time and filled his thoughts while he worked.

Abel, however, was alone the greater part of his time with the sheep and cattle. He had a great deal of time for thought. He did not like the habits that his brother was acquiring. He rather

enjoyed the quiet, solitary life with his flock, amid the beauties of nature, growing in the graces and abilities of the soul. This naturally brought into prominence the soul and lessened his appreciation of the pleasures of sense.

The boys were developing character or soul, the highest product of life. They were both sacrificing or consuming the body, organic life, changing it by the formation of habits and thought into character or soul. The sacrifice of Abel in building character shows that he brought to God an offering in accord with the processes of nature (the will of God) of which all other sacrifices are symbolical. If God expresses Himself in nature and our soul, the success or failure of our actions must be His expression of approval or disapproval. This denying ourselves all that would stand in the way of the purpose sought, is the sacrifice which God demands of every man who has an aim in life and wishes to attain it. This was the sacrifice of Cain and Abel. Cain offered his soul to the furtherance of his physical life. Abel offered his body for the enlargement of his soul.

The manhood or soul which their years of sacrifice had produced was tried. It was decided by an expression from God. He "had respect" for Abel's offering. He gave it recognition. God's approval is success. When we do right, conform to natural laws, God's expressed will, we succeed. It is thus He probably gave his ap-

proval. We do not know how this was done. It might be in innumerable ways, but the following will illustrate the idea.

Abel had cultivated a strong and lovable character. His companions were drawn to him and he had a strong influence over them by his generous, kindly ways, but never permitted himself to be drawn from a course of action which he considered right. He had learned much and been tried by his flock. He had learned to give himself to his flock and minister to their needs. It was natural that he give himself to his friends and their needs. His character was admired and his company sought. Cain noticed Abel's influence and sought the friendship and esteem of those around him, such as his brother had secured. He, probably, gave the evenings to pleasure, the feasts of rare delicacies, and the tournaments of strength and skill. But he found that, while many came to his gatherings, they preferred Abel rather than himself. He realized that his character and Abel's had been put to the test, and Abel was preferred. He probably did not recognize God as the judge rendering this decree, but simply knew that he was beaten. Cain felt that it was unjust and it made him angry. He went aside by himself to think it over. He was not accustomed to think. His conscience said to him, "Why are you angry? If your way of life were right you would be equally preferred. Lay aside the habits you have formed and develop the

graces and abilities of the soul. Sacrifice yourself for your companions, and you can be as Abel is. You are wrong. If you do not change, you will have only physical desires and lose control of these also." This was probably more felt than thought, as the unthoughtful feel the truth of the situation but do not analyze it. He had looked upon Abel as weak and cowardly. It made him more impatient to think that he, who considered himself strong, should be outdone by Abel. His resentment grew and he said to himself, "I will settle this when I see him," allowing anger to dominate reason.

The meeting came. Abel, never equal to the physical mastery of his flock, sought other means, while Cain knew mastery only by brute force. The more they talked and Abel tried to appease him, the more angry Cain became, until he sprang upon Abel to beat him. He did not estimate his strength aright, as he but intended to teach him a lesson and command him by his superior strength. When he ceased Abel was dead. Cain had liked Abel as well as others. His treatment of Cain had always been brotherly, and he had not thought of killing or permanently injuring him when he began to punish him. Even the tragic ending did not fully overcome his anger. Cain perhaps left him with the feeling that it was what he deserved. When he was asked if he knew where Abel was, he replied, "I know not. Am I my brother's keeper?"

When alone, the awful thought came to him, "What have I done?" With a shudder he hid his face and, despite himself, lived again those tragic moments. Before him seemed to lie his brother's lifeless form, and he seemed to feel his blood upon his hand and see it on the ground. He could no longer work with undivided attention at the task in hand. His mind was filled with remorse.

The weeds got ahead of him, his crops were choked and the yield cut down. He shunned his companions lest they suspect his secret, which he felt he could not hide in their presence. It weighed on him continually. He felt that he could not endure this way of living very long. He knew that strict justice should accord him the same treatment he had ministered to his brother, and he feared that should Abel's friends find it out, they would kill him. He finally said to himself, "I am afraid to stay here any longer. I am driven from this locality. But if I do go they will find me." But the spirit answered him, putting the thought in his mind, "They won't do that. You are sevenfold more miserable now than death will make you. Your misery will mark you and they who see you will shrink from you." So, not daring to do the manly thing, that is, to confess and take his crime before his fellows, with a determination to forsake his way of life forever, he slipped away and went to the

land of Nod. In doing this he forsook the council of his conscience.

Cain built a city, naming it after his first-born son Enoch. His progeny grew and became skilled as nomadic herders, musicians, and iron and brass workers, which would indicate rather a warlike and commercial disposition. Among them murder went unpunished on the pretext that man suffered more without death. This was not true, as the conscience ere long did not accuse.

In the meantime Adam's family grew through a grandson by Seth, a younger brother of Cain. As time passed the arrogance of man grew, and seeing that they were masters of the creatures about them and that their achievements were comparatively great, they began to call themselves gods, on account of their supremacy.

At this time spiritual man or the descendants of Adam were numerous. So also the descendants of physical man had multiplied. And the spiritual men began to take in marriage as many of the daughters of the physical men as they wanted. They often became as low as those who had no spiritual possibilities, and God became weary of their sensual lives, which alone produced large physical men. Even the alliances between the descendants of Adam and the daughters of men were known only for their physical achievements. God saw that the whole life, its purposes, its thoughts, its acts, and its achievements were all sensual, that none desired to seek a life above

this. He thought best to remove all those who would not or could not rise to a nobler sphere of action. By beginning with a man who recognized that life was not all sense, God might rear a perfect character.

He chose Noah and destroyed the rest. This destruction, its methods and extent, does not interest us in this investigation. It is rather the fact that all men since then are given and may recognize a spirit or conscience, as the destruction ended all mere physical men. In the future none would be without the voice of conscience to guide men. God regretted that mere physical man had been created.

The narrative thus far seems to speak of the steady decline of most, if not all, of the human family. We, however, find in Noah an evidence of moral strength which Adam does not display, by placing a personal responsibility upon himself and his fellows for murder, which Cain shrank from doing when found in fault. The conscience of Noah, probably, arose, and heeding her voice he declared that henceforth he who shed the blood of man, his blood should be shed by man. This seemed a step forward, but resistance to an evil life or way of life is not of necessity an improvement. Evil in man is only removed by disuse, which makes the thoughts as well as the acts impossible. The act of murder is only impossible where a feeling is held for others which makes murder never thought. This we do not find in

Noah. But he had taken a stand against murder.

The basis of all his considerations was probably the body, its needs, its comforts, its pleasures and its protection. These formed no doubt the uppermost thoughts in his mind and were the purpose of all his activities. His physique was largely master of his soul. So that when God spoke to him through his conscience, instead of responding by a mastery of the soul which would render murder impossible, he gave a remedy in accord with his point of view. The preservation of the body was the first law of his physical nature. The man who would kill his brother was dangerous to his existence, therefore he must die. This probably found expression in his thought thus: "He might kill us. We will kill him."

History has displayed man's development repeatedly. Man has given several answers to the voice of conscience asking the question, "Is it right to steal?" The answer has been universally "No." The penalty has expressed the development of the race. At first the penalty was death, then imprisonment, then fine, and now theft is called a disease of the mind. The time will come when Christ's method will be employed, that of offering more if it is needed, thus removing the reason for theft. Each one of these answers marks a growth of the supremacy of the soul and spirit. The first shows the physique largely the master of the soul, the other displays the gradual growth of the supremacy of the soul over the

body and the spirit over the soul, until in the answer of Christ we see the spirit in control. It is this transition which has been taking place since the time of Noah, that forms the history of the growth of man, the culmination of which finds its type in Christ.

One thing noticeably lacking in the narrative thus far is the use of the higher faculties of man. Noah evidently had little possesion of his soul, and recognized but slightly his conscience. Noah did not grasp the idea of God as a spirit (and as a spirit, the original and persistently continuous cause of all). He probably looked upon God as another man, who was strong enough to control things and therefore to be feared. He could have but a vague idea of His connection with the natural world, still he may have thought that He controlled it as one would by the exercise of force or as one runs a machine to-day.

The steps to polytheism were easy. If God be another being such as man, they knew that no one man excelled in all points of desirable power. One is physically strong, another has quick wits, another is cunning, another is generous, another is loving, and so on. This would lead them to think that this was true of other gods who rule the natural world and that the different elements in human nature and the universe were governed by different gods. These gods must be appeased, when evidence of their displeasure is detected, by withholding a portion of that which

satisfied man's desires as gifts to them. This is natural. They were more powerful, they could not resist their power, as it was of a mysterious character; they therefore tried to appease it by gifts which they considered valuable.

It is but a small step from the mysterious gods to the idol of stone or metal. The distorted imagination would find relief to have the horrors of an unknown and dreaded something dispelled by an accepted representation of what a god was supposed to be. The result of this conception of God was to lessen the abstract thought, or the exercise of the faculties of the soul. There is evidence of but very little, if any, ability to think in the abstract; natural objects probably introduced ideas and memory associated them with the past occurrences which had come under their observation, but they gave no evidence of speculation or wondering in any way as to who they were, how they became so, or of raising a question that would bring to their minds the ideas of a natural law, or a series of causes and effects.

It was therefore to be expected that man would look more upon nature and natural products from the standpoint of what or how much they could minister to his physical desires. The value of things generally would be gauged by the standard "Is it good to eat, drink, wear?" and so on.

This was not a loss of power in the soul or a decline of man from any acquired position, for Adam and his descendants had not at any time

accumulated by cultivation mental or spiritual force. It was the direction his development took. He cultivated the soul; but it was its grosser side. He lost the command or control of powers and abilities by neglect. He cultivated a sensual look on life.

Mosaic writers picture Adam (or primitive man) as beginning with a virgin mind in a formative condition. It was untried. He did not know his powers or his weaknesses. He must learn of himself as he must learn of the world about him. Any strength of soul acquired by him would be a gain. His first lesson was that he could lose control of himself and the results of this loss imposed upon him. The conquest of the soul, the awakening of its latent powers until all are serviceable and the creation of their strength and learning to use them most effectively, is the purpose of the Bible,—the salvation of the soul.

CHAPTER VI

MOSAIC IDEALS

Our study of man has shown that at this period his perceptive faculties viewed life from the standpoint of his physical desires, needs and comforts. This absorbed his attention, and gave his every thought and action a selfish turn. In order that he might become a better man, he must be able to comprehend more, his perceptive faculty must grow. With the growth of his conceptions he would be able to change his attitude, or point of view, and enlarge his activities.

Man's ability to perceive more gives him opportunity to do more. This fact is demonstrated in every advance of any branch of human development. Luther's conception of a better, nobler church produced Protestantism. Watt's conception of the expansive power of steam made possible rapid transit. As the rapid strides of later development, so the feeble steps of the inception. Man's perceptive faculty must be awakened to open to him opportunities for greater achievements. Man in his infancy must be approached by the one way open through which the ideas can come that will develop his soul and lead to the spiritual supremacy which completes the man. This way was his physical wants and necessities. Adam determined this.

Man with all his possibilities was little above the animal, except in the degree of ability. He was not master of himself, but the child of his environment. This environment was the energy of nature or the spirit of God. His highest development would come by perfect conformity to these decrees or laws. This would produce the noblest manhood and the greatest happiness, which is the goal of all human effort.

Noah's decision against murder was something new, something that would develop. Men may have been leaders but not rulers of men before. Man was not to be the unrestrained, irresponsible being that he had been. He was to become a unit of the whole, which comprised all who must account for the taking of life. This formed the patriarchal form of government and made man accountable for his conduct in some way. The growth of the idea was slow. It is probable that Noah exercised authority very infrequently. As time went on the necessity for some one to decide disputes and establish or make customs began to be recognized. The need perhaps became urgent for self-protection to have some one to act with authority, so the idea was enlarged by vesting authority in the oldest man to make laws, to enforce them and to settle disputes. It seems to be a law of human progress that each advance made brings man in contact with a new law. While developing the old ideas and adjusting himself to the old law already known, he does not notice the

other law which he is violating. As soon as he accomplishes his task, and wholly, or in part, conforms to that law, his full pleasure and enjoyment is marred by the new law heretofore unnoticed. (Gen. iii. 15.) A new task is therefore ever at hand awaiting his attention. This has ever been true, especially in the governments and religions of man. It is by no means an insignificant part it has played in the rise of man.

The first difficulty was evidently found in enforcing the edicts of authority. Soon the strongest man became the monarch or chieftain, giving recognition to the principle so long in force that might made right. At this time in the narrative the peoples of the earth, having one language, became actuated with a common purpose. They gathered together to build a tower of great height, or some great achievement. After laboring quite a while, and having builded a structure of great height, some began to be dissatisfied and dissensions arose and scattered them. The feeling was strong enough to cause a separation so complete that no intercourse was possible. This resulted in various dialects springing up, which grew rapidly, until to-day there are but few words which are common to the Arian peoples and none which are common to all.

This was also the point of divergence in the development of the whole race prior to the time of Christ. Each branch of the human family betook itself to some quarter of the earth, and there,

alone and isolated, surrounded this idea of authority with a development which was influenced by their peculiar environment and circumstance. The character of each development depended on the idea of the source of authority. The general idea was that authority came from a source able to enforce its own decrees. The idea at this time meant physical strength. The people, as they scattered, held this idea in common, and all their development was moulded by it, although later changed to include intellectual power, with but one single exception. It is this exception that we are about to study briefly.

Among the people who settled in Chaldea, the scattering seemed to have continued for several generations. One of the families who betook themselves into new quarters was that of Abram, who became dissatisfied with his own family and withdrew with a few others into the land of Canaan. Here, infatuated with a new idea of authority, he planted the seeds which, germinating, brought forth that development that made his progeny "a peculiar people." This idea was that the source of all authority was God, who is Almighty. Their development was the growth of the soul about this idea of authority.

Their conception of God was not that which we have found in our study of creation. It was rather that which was attributed to Noah's time, — except there was but one God and He was all powerful, but still a being such as man, capable

of enforcing his commands in a way that permitted none to escape punishment if God desired to inflict it. The phenomenon of man administering authority was, no doubt, the basis of their conception. All commandments which they recognized as compulsory were spoken by men as the oracle or servant of God, quite as the decrees of men in authority were conveyed to different portions of their domains. All natural law easily became to them the commandments of God.

We have gone far enough now to note the cause of this development which surrounded the idea of authority. The development of man is the gaining possession of, or ability to use, the faculties of the soul. The soul is not progressive when sensual enjoyment or satisfaction is the only purpose; therefore whatever progress comes to such a man comes through compulsory methods. The idea of authority was a source of development because the decrees of authority were backed by means of enforcing it. It was necessary that the laws for the growth of the soul and the preservation of the body be put in the form of commandments of God to these early people and the consequences of the violation of these laws be put in the light of punishment or chastisement, and a growth accomplished not by the people but in spite of them. The idea of the authority of God was used as a means of compelling them to recognize and obey natural law, owing to the fact

that this was the only avenue open to the perceptive faculty of the soul.

The commandment of circumcision was a measure for the preservation of the physical health. This was received not as a means of alleviating the consequences of a natural law, but as a command of God. The disease which was a consequence of its violation was looked upon in the light of a chastisement. In the succeeding years the progress was very slow. The chronology of this period of Jewish history was that of the family of Abram as it multiplied and grew in numbers. The development was the growth of the minds of the Israelites enabling them, as a body, to grasp the conception of authority as held by their father Abram. The idea of authority maintained by might was prevalent in all minds, but the change originating in the mind of one man (Abram) of authority by "fear of God" came slowly to the minds of his descendants and followers. The grasp of it by a majority of Israel was slowly accomplished during their history prior to Moses. Abram, Isaac, Jacob and Joseph held perhaps this conception of authority, but they stood out as marked figures towering high above their fellows. They were the advanced thinkers of their time. The short residence in Goshen, followed by their long service as slaves to Pharaoh, accomplished the rise of a majority of these people to a firm grasp of this

idea, so that the "Thus saith the Lord God" of Moses struck a responsive chord in the mind and thought of every Israelite to a greater or less degree. Until this was true it would have been impossible to have governed them other than by the use of might (physical strength), such as was done in their enforced service in Egypt.

The Egyptians had developed the common idea of authority by physical might. They did not need long years of preparation before they began their development, but adding to the conception of power by might the idea of mental power had grown rapidly to the limit of its possibilities for them. Abram's idea of the authority of God required the growth of soul. It enlarged the life of the masses. The new idea, to control all, must be the possession of all. This took time.

Now, however, with the almost universal acceptance of God as the source of power, it was possible to begin an independent tribal or national existence having the basis for a "peculiar people" laid in a peculiar conception of the source of power and authority. This widened their sphere of activity by widening their perceptions and bringing to their minds the new law or possibility. Moses now rose as a leader of a new and larger idea. This new idea was that God was Jehovah, the Lord or Ruler. Moses gives the idea as conveyed to him, "I am the Lord and I appeared unto Abram, unto Isaac and unto Jacob by the name of God Almighty, but by my name Jeho-

vah was I not known to them." (Ex. vi. 2, 3.)

God developed these people by controlling their environment, and by the use of natural law was opening the closed door to their souls, the blunted, dull perceptive faculty. God had been occupied in creating a universe. He had "rested" from activities of this character and seemed to be directing his control of original force toward opening the perceptive faculty of man and creating in him the character which was his ultimate purpose. The soul of man was a chaos "without form and void," and darkness was upon the face of it. But now his control of original forces was to produce light in the darkness of minds, to develop power of soul in the midst of weakness, to divide the true and the false, to bring forth the blossom of beautiful thoughts and aspirations, noble aims and desires. When man secured dominion over these he would be a living soul.

The Israelites were, however, not prepared for implicit confidence in the power of God except by a demonstration of that power; God's authority must be established by a direct evidence of power. This he gave by control of the forces of nature in the way which would appeal to them most forcibly. Compulsory power based on ability to punish physically was the only way to enforce the command of any authority upon these people at this time. An example of such power was therefore the strongest appeal possible to them, and God gave such an example in his treat-

ment of Pharaoh. His control of Pharaoh was such as to make him a perfect automaton, using him as one would a toy man with wires (a crude example) by a perfect control of his environment and disposition. By his commands to him and his punishment of him for disobedience he impressed upon the children of Israel his power to rule. Moses, God's oracle or spokesman, was a man whose perceptive faculty was highly developed by the education he had received from the Egyptians.

While Moses rose above his followers as a mountain above the plain, he was himself in a transitional stage relative to the idea of God. He could think profoundly on the new idea given him, but he could also understand and appreciate the position of his less fortunate kinsmen as they grappled with it. Such a man must ever be the leader if men are to rise to an understanding and appreciation of the truth he brings. Moses, then, as leader, could now command the Israelites in the name of Jehovah, and lead them from bondage.

Before they were allowed to go God gave his first command and enforced his first penalty in the institution of the Passover, by commanding them to place blood on the door post when he destroyed the first-born of the land of Egypt and by destroying all who did not comply with this command. He also gave ordinance making this day a national memorial to recall to them his sovereign power and caused the celebration of the

event to cover an entire week. This has been observed throughout the history of the Jews.

The children of Israel, laden with the treasure of the Egyptians, now left the land of Egypt, and being again reminded of the almightiness of their God in crossing the Red Sea, began an independent tribal history. God treated them quite like children and kept constantly before them a reminder of himself in a pillar of fire by night and a cloud by day. The Israelites were but a mob as they came out of Egypt. They were not organized. They had made no preparation for their new venture. They were not prepared to conquer the better organized inhabitants of the land to which they journeyed. So God led them into an uninhabited or sparsely inhabited country where they might perfect an organization. Time was needed to accomplish this, to give them formal religion and accustom them to their freedom. Mistakes were to be expected. Misgivings were inevitable. And it proved that a new generation must arise which would more fully grasp and appreciate the new thought or idea before a permanent abode could safely be established.

The government and religion that were established were formed for the expanding of the mind or perceptive faculty, and through this the remainder of the soul by means of physical regulations. Every effort of God at this time seemed a use of his volitionary control of the forces of nature that by its physical effect he might open

the conceptions of man to a larger, firmer grasp of the truth he was introducing to him. Thus the supplying of quails and manna would be constant reminders of the benefits which God conferred, as would the sweetening of the waters of Marah, the smiting of the rock at Horeb, and the victory over Amalek. The smoking mountain, the fire and sound of the trumpet, established with them the authority of the "voice" that gave the commandment. Moses first gave what we of to-day would term a constitution, or a code of general laws, all of which are cardinal laws of growth of our being.

The first declared God's authority; the second, heredity; the third, respect for authority; the fourth; the need of physical rest; the fifth, respect for parent; the sixth, against murder; the seventh, against adultery; the eighth, against theft; the ninth, truthfulness; and the tenth, against coveting or contentment. We recognize all of these as the natural laws of our soul in its development, but to the Israelites they were given as the commandments of God. These were the laws which God desired to enforce. Those given under them were of necessity in order to meet the detail of circumstance and custom. The laws given under the ten commandments constituted, first, a government or regulation of the industrial and social intercourse of the people; and second, a religion, or the intercourse which man was to maintain with God,— both based on a life in

which the interest of the physique was predominant.

In the industrial government barter was recognized as the means of distribution of goods, which included chattel rights in human beings as slaves. In the government of society, death of both man and beast was a common penalty; man could be sold for theft into slavery; and in all respects the code was suited to the low development of the people. The religion was an appeal to the senses of man. An ark was constructed for the tables of the law, and a mercy-seat was placed above it where they could speak with God. A table was spread before this with shew bread upon it and a candlestick of special design was made to give light. A large tabernacle or tent was made in which these were placed, the ark and the mercy-seat in the most holy place and the table with a candle-stick in the holy place, with the altar for incense and a veil between. Outside was the altar of burnt offering in a court before these holy places,— in fact, as near as possible, expressing the trinity of man, spirit, soul and body.

The intercourse between the children of Israel and God here took place, consisting of offerings of flesh, fruit, and so on, and various rites and ceremonies. Every violation of the laws which God had given them was to be atoned for in the sacrifice by fire of some portion of the flesh of cattle or the first fruits of the land, indicating that violations of the laws of their being required

a loss of a portion of this physical life and an effort to regain their former position. The debasement of the soul by any means requires a sacrifice of a portion of our life and a determined effort to remove the defect. Convince yourself of a falsehood, and time and effort are required to establish truth. Learn to lie, steal, hate, and covet, and time and hard effort are required to speak truth, respect the possessions of others, love and be content. God therefore required of these Israelites the loss of something which had cost them time and effort to procure, to relieve them from consequences of their actions. Physical effort means the destroying of the tissues of the body by friction or wear. To replace this other organisms must be consumed. Moses, in recognition of this, instituted a sacrifice which consisted in destroying organic matter by a chemical process of fire.

This at first may only have been a mere physical loss to them, a portion of their food which must be replaced. But as they grew in soul, and began to think of this sacrifice, they were led to consider the loss and avoid it on account of its extra burden. As they came further into the possession of their souls they entered more and more into the spirit of the man who is striving to remove an evil habit. The person who committed the wrong, and acted conscientiously in bringing his sacrifice, must truly repent of the wrong and

strive to rid himself of the thought or wish to do the wrong, in order to prevent a repetition. Thus he would, without knowing the real process that was taking place, develop and enlarge his soul.

These sacrifices were the intercourse which this religion placed directly between God and man, except in the case of Moses and the prophets. This intercourse clearly aimed at that communion which man is capable of maintaining in the seclusion of his own soul with his spirit or his God, the Holy of Holies where but one can enter.

The children of Israel were to be accorded in a degree the development possible to a man who rises to a conscious direction of his faculties and strives to develop the defective ones. Not only were the faculties to be developed, but the religion must accomplish the preservation of the body. Laws were therefore given in regard to marriage, the use of meats, and detecting and handling cases of leprosy. These laws were of a preventative nature and tended to build up a strong physique.

Some other measures were aimed to relieve the ill effect of their competitive system of distribution, such as leaving some of the grain to the gleaners, and the return of all possessions to the original owners, and slaves to their families, every fifty years or upon the year of Jubilee. By these means the selfishness caused by competitive strife for the necessities of physical life was modified

and not allowed to bring forth its full fruitage, while strong self-interest made any other system of distribution impossible.

This was further decreased by large demands upon their time for observance of the rites and ceremonies of the tabernacle, and the command which caused one year in every seven to be a sabbath for the land, in which no crops could be grown. The year of Jubilee was also a year in which the crops were not harvested, thus making eight years in every fifty when the work of the land was practically abandoned and the intercourse by means of the sacrifices, rites and ceremonies was made foremost in every mind. This temporary abandonment also strengthened the land and increased its productiveness.

These vacations from toil lessened the importance of external life in the minds of the Israelites and increased that of their religion. The faithful observance of their sabbaths and laws was to be rewarded by "rain in due season and the land shall yield her increase and the trees of the field shall yield their fruit." (Lev. xxvi. 4.) Peace, victory over their enemies, and increase of numbers were also to be theirs. Their refusal to obey these laws was to bring the natural consequence, "terror, consumption, and the burning ague, that shall consume the eyes and cause sorrow of heart, and ye shall sow your seed in vain, for your enemies shall eat it." Defeat, disaster, slavery, and lessened returns from the land were also among

the consequences of disobedience put in the light of chastisement. After their disobedience, if they would repent, God promised to restore them the land.

Moses, as the head of both their government and their religion, was assisted by the assembly of seventy elders, whose duty was to assist in all matters pertaining to the people, who were now well organized. Thus after forty years of travelling in the Arabian desert they became a well organized body. The commandments of God were recognized and obeyed through fear of His power, which they now knew well. The numerous ordinances and judgments forming their government, as well as the sacrifices, rites and ceremonies of their religion, were well established. They were ready for a permanent home wherein they could fill out the full measure of their possibilities under this form of institution.

These years of special preparation had also changed their conception of God. They had seen many manifestations of his power and authority, but nothing that would convey an idea of his form. God therefore had become known to them as a "consuming fire." He was, in other words, known to them as a power which, like a vast conflagration, could not be quenched, but whose bidding must be complied with. Moses was to leave them now on the banks of Jordan, but before doing so he impressed upon them the new idea of God, and also his commands and ordi-

nances. He thus spoke of God: (Deut. iv.) "And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words but saw no similitude; ye only heard a voice. . . . Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire, lest ye corrupt yourselves and make you a graven image, the similitude of any figure, the likeness of male, or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of anything that creepeth on the ground. . . . Take heed unto yourselves lest ye forget the covenant of the Lord your God which he made with you and make you a graven image, or the likeness of anything which the Lord your God has forbidden you. For the Lord thy God is a consuming fire, even a jealous God." The idea of God from this on was no longer that of another man, but the idea was to be based on His manifestation in Mt. Sinai.

He was to them a personality who knew and would punish wrong, but who would also assist if "thou seek him with all thy heart and with all thy soul." Also in tribulation, if they would obey his commandments, he would not forsake nor destroy nor forget his covenants. "Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above and upon the earth beneath; there is none else." He was ruler

not only of man but of nature. Moses also reiterated the laws and exhorted them to obedience. He presented a blessing (or happiness) to them as a reward for obedience and a curse (or misery) for disobedience. After giving them a song to remind them of "the rock of their salvation," God, he appointed his successor, Joshua. Moses then went to the top of Pisgah to view the land of Canaan, and there died.

We have studied the mind of Moses rather than the ideas of the Jews. It was the conception of the leaders and thinkers among them that contributed to the development of this period which we have sought. The Jews, as a people, had yet to assimilate these ideas to get the full growth which they made possible.

CHAPTER VII

THE DEVELOPMENT OF THE JEW

We have no reason to believe that the conception of God and his laws held by Moses was grasped by many of his followers. On the contrary, their subsequent history shows that they did not grasp it. The former slaves of Pharaoh must still move slowly toward the ideals set before them by their great leader. The letter of the law must be enforced for many generations before a majority of the people would rise to a fulfilment of the spirit of the law. This rise of the Jew could now take place.

Joshua, the successor of Moses, fills the period in which their permanent home was acquired and allotted to the various tribes. In the taking of the land of Canaan, God's volitionary control of the forces of nature was again displayed in the crossing of the river Jordan, the fall of Jerico, as well as the comparatively easy conquest of the people of that land. This was a time of the carnage and excitement which are always attendant upon war and conquest, and, as is usually true, little progress was made toward the development of the individual man.

It is not our intention to follow closely the numerous events which enter into the history of

this period; we will take but enough of them to note its progress and some of the elements which entered into it. The unfolding of a nation is like that of an individual, being the gradual awakening and growth of a majority of the individuals of which the nation is composed. As the individual leaves the strict observance of the letter of the law and enters into the spirit of it, when the reward of its observance becomes prized and a source of pleasure, so a majority of the people will cause a law to be filled in spirit only when the results of their observance increase their pleasure and add to their comfort or contentment.

The Jewish people, at this time merging from the period of conquest, entered the period when the letter of the law was alone respected. The beautiful pastoral story of Ruth, the Moabite, throws light upon the noblest phase of Jewish life at this time. It is a jewel so rare and beautiful that its fame stands as a beacon light upon the moral heights awakening the inert nobility of all subsequent time to emulation. This and the story of Job were pictures of the highest spiritual ideals of that time.

The law was not administered by an executive other than Jehovah. The judges, who were the representatives of Jehovah, were applied to only in case of differences which could not be settled by agreement of the parties. "Every man did that which was right in his own eyes," or, in other words, was his own interpreter of the civil

law. They, however, came to the time when they wished for an executor of law,— one who should be a head to their government and in whose pomp, splendor and achievements they should have a pride. While in the midst of their remarkable journey from Egypt, when the presence of the Almighty was constantly recalled to them by the pillar of fire and of cloud, they were satisfied with His leadership and guidance. But now that their permanent home had been reached and the visible and unusual manifestations of the presence of Jehovah had been removed, and natural law in the form of commandments and their penalties alone remained, they began to desire the form of government which was common with the people around them and asked for a king. The pomp, splendor, power and military achievements which surrounded the political potentate had attracted them quite as a new and beautiful toy would a child or a "brass collar" some men of to-day. We cannot consider them as desiring to increase their liberties or derive benefit from the change, as none could be conferred.

This was not pleasing to God, as a king or any political potentate could never in truth minister or execute the laws which were given them. Some of the penalties a king could execute, but the people would not discriminate between these penalties and those of which the Almighty, in his volitionary control of force, is the real executor. This would increase the importance of the king

and be apt to lessen that of Jehovah in the minds of the people. In time the orders of the king became more important than the commandments from Sinai and led to many disastrous results.

They, however, established a king, who was chosen by the prophet Samuel, and began their history as a kingdom. The period occupied by the reign of the first three kings comprises the time of intellectual recognition of the law. The failure of Saul to impress himself upon the people was followed by the reign of David, who before he ascended the throne had won the admiration of his people. It was the songs of David that awoke the latent mind of the Jews. His poetry started the new thoughts in the minds of many of them. Poetry, that strange mingling of the sensuous and the divine, has been the cradle of mental and spiritual awakening or birth to many, many souls. It appeals to the man who is schooled in the world of sense, yet raises these conceptions by a strange metamorphosis into the realm of the spiritual. Thus David sang of the "shepherd" leading his flocks into "green pastures" and "beside still waters," and associated this familiar phenomena with the "Lord." The minds of many were awakened to higher thoughts that at first were alone attracted by the music of the words and the picture they conveyed. But as time went on the often repeated words took upon themselves new meanings as the soul met new experiences until that soul grasped the thought more

fully and entered in part into the spirit and thought of David.

Thus by the use of metaphor and simile the truths relative to God as given by Moses were slowly conveyed to many minds who prized the word paintings of the "Sweet Singer of Israel." Not only were the thoughts of Moses relative to God given, but they were enlarged and so adorned as to be more easily perceived. The idea of God as Ruler of the Universe was stated by David in many ways. He speaks of God as "The Lord thundered in the heavens," "He shot out lightnings," "The heavens declare the glory of God and the firmament showeth his handiwork." He speaks repeatedly of this in many of his songs and of the dependence of man upon him. He also added to the Jewish conception of God the idea of omnipresence in the 139th Psalm. He thus speaks of God's omnipresence:

"Whither shall I go from thy spirit?
Or whither shall I fly from thy presence?
If I ascend up into Heaven thou art there;
If I make my bed in Hell, behold thou art there.
If I take the wings of morning
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me,
And thy right hand shall hold me."

How much more fully would the average Jewish mind grasp these truths than if said in a more prosaic way! The thought is made vivid by

imagination and perfectly plain by the illustration, while its rhythm acts as a key to open the mind and secure the words for the halls of memory.

With the mind made familiar with truths in draperies of beauty, the Jew could not have been more highly favored than with Solomon as the successor of David. His epigrammatic utterances relative to the Mosaic law and its fulfilment, to life as they lived it, and to growth and its requirements were household words of warning and admonition and encouragement then, and are still familiar to the men of to-day. The proverbs are incident to the time of application rather than the mere conception of truth. The terse sayings are usually the expression of experience and are signboards pointing the way or giving warning of danger. They are intellectual appeals, however, and are of value to the man who is trying to improve his mode of life that he may receive "wisdom and instruction." His sermon in which he appreciates the value of physical understanding contains the admonition to be energetic in every undertaking, while he tells of the beauty and desirability of high and noble character and predicts its final triumph.

While thus the minds of the people are opening to a larger and firmer grasp of the thoughts of their leaders, they were still living but within the necessity of the law. While the mind often knew the right, the demands of appetites, desires

and degrading pleasures were often followed instead. The time had now arrived to awaken the conscience or spirit of the people that they might observe the law in spirit; not but that many had followed their consciences, but now there must be a general awakening.

From this time on the writers of the Bible appeal from the desires of the physical being to the conscience. The burden of their cry seems to be voiced in the words of Isaiah, "Cease ye from man whose breath is in his nostrils," or subdue the physical being. "Cease to do evil, learn to do well." The appeal is to their conscience, that it arise and assume control over the soul and be supreme, while Isaiah assures them that God promises to "purely purge away thy dross and take away all thy sin," but "the destruction of the transgressor and sinners shall be together." God promises to build up their physical being and remove all that is ill and useless if they will but obey the laws he has given in Moses for the development of their souls and the cleansing of their bodies.

But the leaders of this period must display an evidence of their fitness. Heretofore God had endowed his leaders, with some exceptions, with power over physical forces,— Moses with Pharaoh, at the Red Sea, or on Sinai, or Joshua at Jordan or at Jerico,— but now they are to be distinguished by the power of soul. These men were to be given keen understandings and fine per-

ceptive qualities which would enable them to receive from God, either from the operation of his laws or by an inspiration, an idea of the results in the future, events yet to come, and a condition that was to exist ages afterwards, and the way it would be brought about.

Isaiah tells them of their awful condition and that of the people about them, and that if they pursue their present course of indifference and half-hearted fulfilment of the laws of God it will mean their ruin and destruction. He shows them that (Isa. xxviii. 23) by obeying God in their sowing and in their harvest he is "wonderful in counsel and excellent in working" and urges that they use his counsel in developing their souls. Early in his teachings he declares to them (Isa. viii. 13) that the developed soul is the "substance" of life, but later he told them that (Isa. xxviii. 20) the law as given was not capable of developing the whole soul of man. He pictures God to them as the cause of all created (Isa. xl. 22–31) and the source of their own soul and physical power. All who disobeyed his laws of physical and mental health "even the youths shall faint," but "they that wait upon the Lord shall renew their strength" like the eagle.

He constantly draws a bright picture of God's future for them, when, amid right economic conditions, the people would "seek the Lord" and "judgment and justice" would be established. A man upon whom "the spirit of the Lord shall

rest, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord" would be their leader, and then the full development of the soul would be understood and be possible.

He was the theorist, idealist or visionary of his day who led the people to grander living by the powers God had granted him. Jeremiah used the same means of appeal, placing however less stress on the bright dream of the future and bringing up much more the failings of the people and urging them to a different life. They were the exhorters and agitators of the ideas given the people before. Under them the people grew in ability to direct their souls or to live spiritual lives. The development was slow, covering some eight hundred years. The history of this time, including their captivities, demonstrated the truth of the immediate prophesies of their leaders and established faith in their words. Their contact during these captivities with the magi who worshipped but one god had, without doubt, much to do with their subsequent adherence to this thought.

During this time the Israelites were led to a higher level of life, the rural districts especially following closely and conscientiously the word and entering deeply into the spirit of the law. This accomplished, the highest possibility of the Mosaic code was attained.

The necessity for higher laws and wider possi-

bilities is easily seen in the Rabbinical teachings just prior to the time of Christ, from which he used many parables. The people were alive to the processes of natural law or the methods employed by God in accomplishing his ends. The power to govern the soul or self had already been recognized and taught in the parable of the lost piece of money, and in other ways. Indeed, they were in many ways evincing the fact that the measure of the "old bed" did not fit the man, that the "fullness of time" had come. They were now ready to look from ritualistic forms for their development to the natural processes by which this was accomplished, and intelligently use them for the development and growth of the soul. They were ready to move forward, but not without doing great violence to their prejudices and ancient ideas.

CHAPTER VIII

OTHER PEOPLES

While the Jews were developing into a peculiar people under their idea of the source of authority, the other peoples and nations of the world were likewise making strides toward the highest achievements possible under their conception of authority.

Might or physical force was recognized by all nations in common, with the exception of the Jew, as the source of power and authority. This naturally became the basis of their governments and industrialism. Governments were unorganized civicly at first. The army was the only effectual organization and this but maintained the tyrannical authority of the king throughout his domains. The laws at that time were largely the whims of the king and the established customs which gave no protection or right to man that his superior was bound to respect. The economic condition of the people was quite like that of the Jews. Barter was the basis of distribution, which was almost entirely local. The labor of men was considered the property of the king.

The first evidence of the development of this idea began by the division of the empire into provinces, over which were set men who were di-

rectly accountable to the king and who were to execute his law. This placed the police duty of the army in the hands of subordinates and made a demand for mental power rather than physical in the ruler. Mental power had found expression heretofore only in the speculations relative to the problem of life and death as expressed in the religions of that time. Life's mysteries and the strange processes of nature for which they could not account from their conception of God led them to worship natural objects in many ways, depending on their environment. The conspicuous beauty of the heavens in the south led to the worship of the sun, the skill of the artist to the graven image, the admiration of physical beauty and attainments to mythical deities who were the embodiment of human grace or perfection of some kind.

But the power of mind began to be recognized as a source of power and authority more or less in many parts of the world. The rapid rise and fall of empires in Mesopotamia and the evident lack of mental leadership or of an extensive development of this power made this part of the world an easy prey to those western people who brought this idea of authority by physical and mental might to the highest perfection. Greece and Rome, in their respective development of mental and physical might, brought this idea of authority to its highest achievement, and demonstrated its failure to produce a strong, pure character

or to develop a complete manhood, physical, mental and spiritual.

Greece early recognized her mental giants in religion and philosophy. Her development in a mental way was assisted by every encouragement that could be devised. The Helots were compelled to work that her great men might think. Her groves were turned into academies, her street corners were employed for the diffusion of wisdom. The result was that in Greece could be found the beginning of almost every branch of science. Her philosophers were the most acute that the world had ever seen.

But while they delved into the mysteries of nature and placed the entering wedge which, beyond question, has blessed immeasurably the times in which we live and the times to come, yet their own times were economically unjust and morally rotten. No attempt was ever made to teach their nation as a whole the truth they found. The Golden Age of Greece produced as great ignoramuses as it did great thinkers. No attempt was made to raise the masses by the spread of a single noble thought. And why? Because the authority built on the might of mind could not be maintained where Solon and subject were mentally equal. Their industrial system also was such that the masses must labor to give the few liberty and time to think. They could not conceive of a plan in which, all men being equal, they could all both labor and think. Their view of

life gave them no such basis except in theory. The Helots were the loadstones about the neck of Greece dragging her to her death. Her republic could not live among men who had not learned to command their souls and bodies. Socrates, learned in discourse, was the glutton and debauchee at the feast.

But Greece had reached her zenith and had brought her contribution of mental achievements to the world. She was going down. She had reached the fullness of her possibilities under her conception of authority, and in development was prepared for a higher ideal. She had marked the fullness of time.

Rome, to the west, at the time of Christ had brought to its highest and fullest fruitage the idea of authority by physical might. Her legions had proved invincible and the world had been made a vast empire by their use. The power of Roman military ability is still of service to the warriors of to-day. The unit of the Roman army is made the unit of the armies to-day. But her manhood and womanhood were so corrupt that it finally was enervating the power of that army, integrity was going, liberty had flown, and the fall of the empire had already begun in the decay of her citizenship in the Golden Age of Augustus Cæsar.

Under the vast empire, however, peace spread but for a moment to permit the advent of the Prince of Peace.

Thus it was demonstrated that man could not her mantle as if to lull the fierce passions of men build a noble, perfect manhood under the most conscientiously observed ritualism, the most highly developed institutions the mind could conceive, nor under the extended use of the power of physical might. Man is triune and demands that every power of his being be given opportunity to grow, that he may become a happy, noble being and develop a character that is strong and lasting. The time had fully come for a conception of life in which each sphere of man's triune nature should be understood and given its due prominence. Man could now think better than formerly, his perceptive faculties were more acute, and the demand for a more perfect knowledge seemed to come from every quarter. The fullness of time had come, and the truth sought is to be found.

Each development had borne its fruits to be of service to man in the fuller, larger life upon which he was about to enter, and were now crumbling to ruin and decay. It was but a comparatively short time from this period of history until these people who had been such prominent factors in the growth of man should pass almost entirely from the scene of action and a new people, primitive, crude and nomadic, not yet settled in a permanent home, and clinging to the idea of authority as held at the separation of Asia Minor, would begin to make for themselves permanent

homes and begin to develop a character in accord with the idea of authority and of life given by Jesus Christ.

It was among those most fully in possession of their souls that the truth was to be expected and the man arise whose abilities be least affected by the merely physical considerations of animal life. Men in many parts of the world were now in possession of their souls as far as mere thought was concerned, but the Jew alone could in degree master his soul and rise to the sovereign place of true manhood. Israel alone had produced men of this type and she alone could now be expected to bring forth the man in " whom there was no guile " and whose life and words would establish " Truth."

CHAPTER IX

THE EARLY LIFE OF CHRIST

We have followed the progress of the Jew from the time of mental darkness until he had reached the fullest development of soul possible under ritualism. The ceremonies which had been employed to accomplish this growth of faculty and disposition had made him a man to whom the outward form was essential regardless of whether it added nobility to the soul or gave mere physical exultation. It made his view of life almost entirely material, even in its most spiritual phase, namely, close adherence to the intent of the Mosaic law.

But his mind had begun to see that there were laws or processes within his soul which if followed would make the Mosaic code unnecessary, as it more than filled the measure of the statue to fully conform to the laws of his being. We have no reason to think that this was realized in any definite way, but merely as an instinctive reaching out for truth and the anticipation that the long expected time was at hand and a new kingdom was to come through the Prince of Peace, Emanuel. The reign of material means for accomplishing the enlargement and salvation of the soul was now to give way before the truth which would

establish the supremacy of the Spirit or consciousness in the direction of the soul.

Let us recapitulate briefly, that we may be clear in our study of the life of Christ. The world at this time was under the political power of Rome. Peace was universal and religious liberty or tolerance was permitted. The intellectual world was permeated with the thought and wisdom of Greece, which moulded it until her imprint was evident in all the intellectual life of the time. Neither of these peoples was inclined to demand much morality of the people. Rome's principal demand was for strength and ability to lead her armies. Greece's demand was for more brains. The Jews alone demanded a life of moral rectitude and developed a character clean, strong and often spiritual. Their long career as an exclusive people had implanted deep and lasting prejudices in the mind, and their commercial life had so stamped itself upon them that it was to characterize them ever after. Their ceremonial religion, their industrial customs and their government coming to them with the pronounced direction of God, made these above question in their minds. They were established by God, therefore they were right and would be everlasting. To violate this deep-rooted and time-honored prejudice was to blaspheme the Almighty, and the offender was worthy of death.

In general, Rome had organization, but lacked intellectual and spiritual development. Greece

had brains, but lacked organization and spiritual growth. The Jew had spiritual growth but lacked in intellectual development and organization. This is the highest stage of development the human race had attained since men began their career. The curse brought upon Adam and Eve had not been removed in any large degree, but had been lightened. The belly or physical desire was the basis of almost all activity, perfect happiness was still rarely attained, woman was degraded, the land was still tilled by the most arduous methods and many physical wants kept the attention of man from the uncultivated garden of the soul.

As the signs of the heavens predict the coming storm by displaying the atmospheric changes which create it, so the soul has foretold the crucial times when mankind was ready to advance a step by displaying the physical, mental and spiritual changes which make the old inadequate, and demanding a new way. The atmosphere seems charged, the brains of men expectant, yet not sure; wonder is aroused and imagination pictures the future, when a voice of one is heard expressing what in a vague way was common to the thought of all, but unformed and inarticulate. It is a transitional cry framed in the words of the old seers and prophets; still it bespeaks the new by voicing unfilled prophecy.

"Repent ye; for the kingdom of heaven is at

hand. . . . Bring forth fruits meet for repentance. . . . And now also the axe is laid unto the root of trees, therefore every tree which bringeth not forth good fruits is hewn down and cast into the fire. I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I. . . . He shall baptize you with the Holy Ghost and with fire. Whose fan is in his hand, and he will thoroughly purge his floor and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

As Moses found a responsive cord in Abraham's children, so John was heard with sympathy. About him gathered the wondering Jews and heard their thoughts, their hopes, their much-prized prophecies expressed in dauntless, ringing tones. A nation waited for the man and the man was there.

Life and its philosophy are united in the same way that nature and natural philosophy are allied. The one must be the exposition and the proof of the other. It is therefore not strange that the man who brought the world the true philosophy of life should find the history of his life the most powerful exposition of his views and philosophy. His life expressed truth, his words called attention to its ruling motives and purposes. We must, therefore, investigate the history of that life, using his words as aids and indicators that will express its hidden forces. Christ removed

in his own life the error which existed in the thought and lives of man, and gave the method by which he accomplished the development.

It is well for us to have clearly in mind our conception of the soul. The soul, we have found, is not a part of our physical being. It consists of all those faculties or susceptibilities which depend for their activity upon the impressions received by the perceptive faculty, such as reason, memory, disposition, imagination, thought, and so on. This perceptive faculty, resting upon and intimately associated with the physical brain, receives from its activities the conceptions which it uses in determining action, while the spirit presents the condition and needs of the soul itself. Thus our perceptive faculty becomes the boundary line of the soul. The physical presents one set of laws, those of the material world and our physical being constituting the kingdom of this world, while the spirit presents another set of laws, those of the soul in its development constituting another kingdom, which Christ refers to as the kingdom of heaven.

It is not the chronological events of Christ's life that we wish to investigate in this study, but the life of the man which portrays the condition or the workings of the soul or real man. Life is in the soul and portrays the condition and workings of the soul. It is therefore an investigation of the soul of Jesus Christ that we are about to make, to understand its workings and his words.

The laws of action in the soul are largely unexplored ground for us to-day. But we may hope in the future, as men realize and value more the development of the soul, that its laws may become more familiar to us and be more easily recognized and used.

It has pleased St. John to recapitulate briefly the Old Testamentary cosmology before beginning the life of Jesus Christ, and we will follow him. He thus pictures the creation of the universe by the introduction of persistent force subject to the Will or Word of God. "In the beginning was the word and the word was with God and the word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." He then conceived of the spiritual birth of man by the union with God, and gives voice to it in these words, "In him was life, and life was the light of men." But they refused it, "and the light shineth in darkness; and the darkness comprehended it not." He thus covers laconically, yet fully, the story of the race before his day, and states that the conditions had changed.

"There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that Light but was sent to bear witness of that Light. That was the true Light (God) which lighteth (gives spiritual nature or consciousness to) every man that

cometh into the world. He was in the world and the world was made by him, and the world knew him not. He (God) came unto his own, and his own received him not. But as many as received him to them gave he power to become the sons of God, even to them that believed on his name."

We have noticed this experience especially in the rise of the Jew to a conscious observance of the Mosaic law, "which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." It was not by the will or desire of the Jew that he rose, but by the Will of God, who developed the Jew in spite of himself. And now John comes to the man of the narrative. "And the Word was made flesh (Christ) and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth."

What, then, is the position of Christ? He is the "Word made flesh." The Word is pictured as the voice giving direction to the original force of the universe, forming the universe and giving it laws and principles. It comes to man and is his conscience or spiritual nature, but men refused to use their spiritual natures and lived merely animal lives; as many as did use it became spiritual. God chose Abraham because he was a man of strong and enthusiastic adherence to his conceptions, which possessed him and shaped and molded his destiny with remarkable and unswerving constancy. This he bequeathed to his prog-

eny in a most remarkable degree. So that immersed in the excitement and fascination of physical pursuits as they were and leaning strongly and persistently toward them, God had a leverage upon them in this respect that enabled him to develop them despite their strong predisposition to animal life.

Thus God opened their minds to a realization of a nobler existence, in which the physical was to be less prominent. It was then that the "Word was made flesh," and gave mankind an expression in the life and words of Christ of the laws and principles implanted in man's nature and in the world about him. His life was the "Word," expressions of God, telling mankind of what God expected of all men, that man might become happy and find delight in his creation.

The infancy of Christ must have been that of any child, the early years being spent in a conquest of his physical being and in gaining an ability to control and command it, that it might act in accordance with the dictates of his will. It is impossible to logically think of Christ as other than a growing and developing man, bringing to men an example of the growth and development possible to them and explaining the true way of life. For were his native powers those of God it were mockery to ask men to imitate them. We do not deny the union of God and Christ, nor Christ's divinity by this statement. We simply emphasize the fact that Christ was a man, as

we are men. If we can understand him, follow his requirements and way of life, Christ must come within the knowable sphere of our life, both of sensation and consciousness, for these limit our attainments.

We therefore conclude that the first activity of his soul was toward a mastery of his physique, and that days of childish delight in animal activities were to him the same as with others. The circumstances surrounding his birth deeply impressed the importance of this child's mission upon his mother. While she stored them up and was reticent with others, this must have formed a singularly intimate union between the mother and the son. Her thoughts and her confidences must have brought to him very early in life the purpose of his birth, and called to his attention and deep consideration the thoughts and ideas of the ancient writers of the Bible.

The question of life came to him with a weight of importance that could come only when its solution was felt to be of the greatest moment to all and to depend on him. He was familiar with the Mosaic account of creation, the story of Adam, the low level on which man lived in Adam's posterity, the rise in Noah, Abraham, Moses, David, Isaiah and others. He knew well the prophesies foretelling the Messiah's coming, and the magnitude of his mission as well as the blessing it would be to mankind. He could not read it lightly and occupy himself with other things,

as those about him had done and were doing. He pondered upon it at all times. He found in each circumstances of life an aid to the perfect understanding of the problem he was studying, namely, Life.

We do not know much of his early life, but such a youth must have been thoughtful and earnest, yet his investigations must have inspired him with hope and given him a cheerful disposition. He who delves deeply into the ways of the Almighty will learn to look into the future with pleasure and delight as he feels himself quickened and strengthened by the growth of the noblest and best within him, recognizing in this the handiwork of his Maker.

This investigation of a clear, pure mind into the thoughts of the ancient Jewish writers no doubt gave Christ his view of life. Does this mean that he alone as a soul came to his point of view? No. No more than any man comes to a mental position not common to his fellows merely as an intellect or soul. It was that subtile influence of the spirit (or God), which in the deepest communion the soul has with it seems to lead and give originality to its workings, that could have given to Christ the clear insight into the laws of his own being and of man about him which characterizes his life and teachings. While the whole of the literature of his forefathers gave him the framework for his conception of life, there can be no doubt that Isaiah furnished him

much of the detail of what his mission was to be and the results which his life and teachings were to bring to man.

Isaiah reminded him that the restrictions and requirements of the Mosaic law "were shorter than a man could stretch himself on to, and the covering narrower than he could wrap himself in it" (Isa. xxviii. 20–29), and gave them a picture of the discriminating use which man makes of the laws of nature in securing the different crops. He gives each the care which the nature of the grain and the need it is to supply require, bringing to the active mind the thought that the capabilities of the soul demand and require the same discrimination and care. He further stated that (Isa. xi. 3–9) "The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of council and might, the spirit of knowledge and the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. . . . The wolf also shall dwell with the lamb and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. . . . They shall not

hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

He also states that the wilderness shall be reclaimed, wasting and destruction shall cease, that "mine elect shall long enjoy the work of their hands" and "not build and another inhabit, they shall not plant and another eat" (Isa. lxv. 21–22), but "they shall harken diligently unto me (God), and eat ye that which is good and let your soul delight itself in fatness." (Isa. lv. 2.) "A man shall be as a hiding place from the wind and as a covert from the tempest" (Isa. xxxii. 2), and "if thou draw out thy soul to the hungry and satisfy the afflicted soul, then shall thy light rise in obscurity and thy darkness be as the noonday; and the Lord shall guide thee continually and satisfy thy soul in droughts, and make fat thy bones, and thou shall be like a watered garden and like a spring of water whose waters fail not; and they that be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called the repairer of the breach, the Restorer of paths to dwell in." (Isa. lviii. 10–12.)

"And he shall judge among the nations, and shall rebuke many peoples; and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword againt nation, neither shall they learn war any more." (Isa. ii. 4.) "And a highway shall

be there, and a way, and it shall be called the way of holiness (helpfulness); the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein." (Isa. xxxv. 8.) The thought of physique, other than a means to an end, was set aside by Isaiah with the words, "Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?" (Isa. ii. 22.) Isaiah's picture included a universal salvation of man, in which man shall be relieved of his care, his burden of needless and excessive toil, comfort shall come to the mourner, and good things to the meek and joy and gladness to be the lot of man.

We may presume these thoughts were imbibed by the mind of the child among the earliest that it was possible for him to have. They were the constant subject of conversation, comment and discussion in his home. The circumstances of life were looked upon from this point of view, and his parents, much above the average intellectually, were instrumental in furthering materially the conclusions of his marvelously precocious mind. His habit of retiring for hours of quiet thought and meditation must have been formed early in life, and became one of the most delightful pastimes of his early youth. Upon the summit of the high cliff back of the village he probably spent many long hours in deep thought upon the environment of the village, with its comprehensive knowledge of the life of each

member and of the industrial, social and political institutions of his times.

It was probably about this time, when the injustices, cruelities and curse of existing conditions were bearing down upon him and filling him with pity as well as indignation as he contrasted them with the bright picture of Isaiah, that Christ reached the age when he was entitled to enjoy the feast of the Passover in Jerusalem. He who is thoroughly conversant with the machinery of existing institutions through the country districts will be most thoroughly competent to understand the more emphatic display of them in a congested population. The evil which existed in the institutions and customs of his times was well known to him in his humble life in Galilee. This was a phase of the problem to which he was giving his life. He had grown up with this problem, having it presented both for study by himself and as earnestly considered by his parents, who, no doubt, gave him their best thoughts and the truths of life which their longer experience had taught them; and so his naturally precocious mind would be thoroughly conversant with the details and workings of the institutions and customs of his times as his observations, quickened by this knowledge, made him familiar with the dire results. In other words, he had a thorough knowledge of conditions that were to be met, but had not as yet an adequate remedy. He was only a peasant. But

a man, unabsorbed by position, neither political, ecclesiastical or financial, unbiassed by the teacher's trend of thought and approaching the problem with simplicity and single-heartedness, alone could reach normal conclusions. How did he acquire it? A clear, active mind, the phenomena about him and the Jewish writings were enough.

As he was passing the porch of the Temple the Rabbi of the Sanhedrin were holding open council with the multitudes, answering their questions and teaching them from the law of the prophets. He eagerly availed himself of the opportunity to learn more of the perplexing problem before him and remained near them for days. He was finally noticed, and perhaps asked if he desired any special questions answered, and accepted the opportunity to ask of the Rabbis concerning life. His eager questions were not understood by the masters, who found it necessary to ask explanations from the youth, who astonished them by his understanding of life and by his answers.

The truths of the scriptures had been imbibed with the truths of his daily life, until the thoughts of the seers of Isreal had become inseparably connected with those of his every-day life and the conditions under which it was lived. Thus life became a unit in his mind. The different institutions about him, which testified of the triple

character in which man viewed life as political, industrial and religious, did not bewilder him, but each simply contained a different expression of the one life.

His visit to Jerusalem increased his knowledge both by his contact with the leaders of Jewish thought and also by his contact with the multitude of the city. This probably marked the close of his childhood. The maturing process which indicates the transition from youth to manhood began, in which the mere acquisition of knowledge is changed into an ability to use the brain in arriving at conclusions. This change from the delight of physical activity to the delight of the activity of the soul is evidently what Paul referred to when he spoke of laying aside childish things.

With his mind filled with the thoughts which his contact with the Rabbi had given him, their evident ill-appreciation of the conditions about them, and their seeming indifference to the consequences which appeared to him so appalling, he accompanied his parents to their home in Nazareth.

Impatient and rebellious thoughts must have come to him as he studied further the conditions about him, which cast the blight of retrogression on the minds of some through excessive toil, the seared conscience in others, who took their ease; the ugly disposition which the hatred between

these classes caused, as well as the universal loss occasioned by utter lack of attention given to the development and government of the soul.

In the hour of quiet thought and meditation what a relief to turn to the ideals of Isaiah, and picture with the colors of imagination the bright future that was to be. The Mosaic law found no place in this vision, for ritualism and form could not awaken the whole soul or bring forth a perfect symmetry of manhood. Freedom must be had to vary the treatment as the conditions and needs of each soul demand. Discrimination and care must be exercised that none of the attributes or abilities be lost or their development checked. To accomplish this the consciousness of man, his spirit, must gain complete ascendancy over the soul so that all its workings may be known.

The quiet workings of the laws of God in the growth of the soul or in the gradual removal of that portion which is left idle and unused would become well known to all. Man would not then judge by the mere evidences of the senses, but these would present to him the conditions of the soul's growth. The words of such men would lure their fellows from their pursuit of sensuous things to the development of the soul.

Each man would then be satisfied to have his physical wants supplied. Those who worked would use the fruits of their labors, for none would appropriate the toil of another for his ease

and physical comfort. The laws of God in nature and in the soul would be too well known to be thus violated. A perfect comradeship, embracing every member of this communal band, would exist, and the soul of every man would delight itself in the abundance of its possessions in the soul, which would be the fullness and fatness of each life.

A Man would become a storehouse within himself from whose hiding place he could draw out food for those who had not gained as much as he and whose bodily afflictions opened to them fewer avenues through which to receive the material of growth. In giving out their souls to those about them men would grow, and the perplexities of their own lives would fade away as they became more perfectly acquainted with the workings of the souls of their fellowmen.

The effect of this service will be like the watering of a garden in perfecting growth and making progress rapid and substantial. The work will be so desirable to those engaged in it that they will enter with joy into the task of reclaiming the wasted souls of those about them. Thus shall they open new paths of life to others and cause them to find a delight in life that will make it worth the living.

As these men multiplied among the nations, and their thoughts began to find ascendancy, the demand for the abolition of war would be heard, and slowly the warlike spirit would die out,

and they would cease "to learn war any more." The reign of peace would not only spread its mantle over the clash of arms, but the strife for maintenance of life would also cease. Throughout the whole realm of animal life the law of self preservation was operative, but this also must now cease. The domestic animal would slowly replace the wild one, and the intelligence of man would provide for their wants in such abundance that strife for existence would no longer be known among them. This had already been learned by those men who, caring little for sensuous things aside from those needed for maintenance, would not waste time over what was unnecessary, but would live in harmony and fellowship with their neighbors.

To accomplish this there must be plan, "a way," and "it shall be called the way of (helpfulness) holiness; the unclean (the mere physical man) shall not pass over it (or live by it); but it shall be for those; the wayfaring men, though fools, shall not err therein." Men would thus cease to live in the activities of "man whose breath is in his nostrils," and would become engrossed in the true issues of life, which are the fruitage of the soul. This salvation would be extended to man, and relieve him of his burdens and cares, and the curse which has been his from the time of Adam.

But the hard, stern realities of life; the dwarfing of the human soul; the curse which blights

the winsome nature of childhood, and often produces the seared and repulsive figure of advanced age; the loneliness of the world caused by the absorbing strife for wealth, brought the truth to Christ with terrible force, that "the way" had not been given that would connect the miserable present with this bright future. His familiarity with life and the environment in which it was lived caused him soon to notice that, although the whole life of men was occupied in material activities, the fascination and delight which was afforded them came from the exercise and increased ability of the soul. The trader enjoyed his ability to read human nature and appropriate to his advantage the caprice of his customers. The public speaker found a peculiar delight in his ability to play upon the emotions of his audience. The priest was satisfied with his ability to control men in the interest of the church. The workingman strove to excel in the inventive and creative powers he possessed. All were living in some attribute of the human soul, and in its exercise found the pleasure and joy of manhood and womanhood.

In early life men live in the delight of physical activity, but the delight and blessings of maturity are in the activities of the soul. Christ saw that the laws governing the human soul were not fully known, and its conquest and direction were considered in the most vague light possible. The laws of the natural world were recognized

and studied that the advantage which men coveted might be theirs. This laid a foundation for the conception and use of the laws of the soul; but as yet man knew but little of these laws, and was not capable of appreciating the true life he was living.

The condition of the soul determines the condition of existence. The present is filled with sorrow, misery and error because of the dwarfed, shrivelled and erroneous condition in which the soul is allowed to exist. If the existing conditions mirror the souls of men at present, the bright picture which was drawn for the future must be a picture of what the soul of man would become in order to attain it. The laws of growth of the soul must be known in order that changed conditions may arise and a new day dawn.

He who could master the intricacies of the human soul and give to men knowledge of its laws, impressing upon them the urgent need of following them, alone could lay the foundation for the development of character in man that would reflect in life the beautiful word-painting of Isaiah. The attention of Christ was thus centered upon the soul of man that he might become "master of it." "And Jesus increased in wisdom and stature and in favor with God and man."

CHAPTER X

CHRIST'S VIEW OF LIFE

THE days of quiet private life for Christ were over. He had given them to the problem of life, and now with the vision cleared by the subtle influence which the spirit possesses to lead the soul into original realms of thought, he was ready to give his fellowmen the truths which his life was demonstrating and his words were now to make public.

John was already proclaiming that the hour had arrived and that one would follow him who would baptize not with water but with the spirit. Entering the crowd which surrounded this enthusiast, Christ was recognized by him and proclaimed THE MAN. Engrossed in the solution of the problem before him, which was now clear in his mind, he had not turned his attention to the means he was to employ to introduce his thoughts to the people about him. His person must be the vehicle of his thoughts, but how was he to approach his fellowmen with his ideas?

He found his inclinations tending toward the existing institutions of his times and, as was his custom, he withdrew himself from the companionship of men to fully consider the matter and determine upon his course of action.

The discussion within his soul was long, and drove him far from the haunts of man. He felt the pangs of hunger and the urgency which mankind has felt that they be satisfied. The successful men about him were enthusiastic in their plans for commercial success, and he had felt his mind kindle with thoughts of industrial achievement. He was also aware that the forces of nature could be so harnessed as to lighten wondrously the toil necessary for the production of food and clothing. Could he enter the economic life of the people and bring salvation to the soul? Would his ability to increase the ease with which men are fed awaken their soul? Why not disclose the possibilities of nature, harness her to do the toil, as man is doing to-day, and gain entrance into the thoughts and ideas of the human soul through these changed conditions? The improved conditions would brighten the thoughts of men by varied opportunity and knowledge.

It is the old problem, Can you make man by making his environment? Or is there a needed lesson in the effort to create this for himself? In the world of to-day, nature does our work for us in part. The fruits of earth can be brought to our doors in abundance for every man with but four hours work per day, if all able-bodied men and women do their share. Man seems to find it only necessary to command (that is, to create a demand) and it is done for him by those who rise

to the opportunity. From our position we can look back and behold his wisdom, his understanding and his far-sightedness. He would have had a disorganized mob. We have organized commerce; he would have none who understood him, none who knew the way, none to lead but himself. We have numerous well equipped leaders who understand the situation fully. He would have met failure; we may feel assured of further success.

But while commerce has for its object the food, drink and raiment of physical life, it has been productive of another life which has not been attained by bread but by the work, the thought, the experiments, the discoveries, the adjustment to these discoveries, the marshalling of men to industrial conquest, the gathering of material for the demands of men and the organization of it all. This life is not physical. It is the life of the soul and feeds upon the efforts to secure bread, not upon bread. So the physical man alone is sustained by food received from the earth; the real man, or the soul, must have other and much different food with which to live. The soul's life must be quickened by God as the soul is used. The body of man is fed more easily only when the soul of man lives better. Man does not live by bread alone.

Having thrown aside the thought of removing this one curse of the fall and thus calling attention to the cultivation of the soul, Christ's

thoughts turned naturally to the ecclesiasticism under which he had been reared. The Holy Temple, the reverence in which it was held, the conception of God by the people, would certainly be the proper avenue through which to appeal to the masses. Then, too, the Messiah was the hope of the people, and the ideal of the priest. As he thought of the ideas, prejudices and hopes surrounding the Messiah, he beheld himself upon the pinnacle of the church of Israel, occupying the highest place in its religious conceptions. Establish his Messiahship, and all this world would be his to use and control at his desire. He could picture himself lifted by popular enthusiasm, the pent-up feelings and hopes of the people, ruling characteristics of the Jew, to first place. If he cast himself upon this popular feeling, he would be supreme. God would assist him to fashion man by gradual steps into a perfect soul. He would not blunder. God had used this avenue for centuries and certainly would sustain him in his efforts.

But when he investigated he found that while ritualistic forms and sacrifices would develop the soul, it would not give men command over the soul. The rite did not cause them to see the law which governed the soul in its growth. The man who governed himself knowing the processes of of his own being needed no rite or ordinance to govern him. Man must know the law of his soul to master his soul. He must tell of these laws.

The rites and ordinances of Moses would be fulfilled then, but to cling to them invited failure to fully express truth.

The church was no longer a part of the political and economic life of the times but held a place aside from these, sacred and aloof. This rendered her impotent in secular affairs as far as any remedy for existing ills was concerned. She had become a prop and stay to the more aggressive political and commercial life by her recognition of their necessity and practicability. The prejudice and narrowness of the Rabbi blinded them to their true position. Christ saw that nothing could be expected of them. The churchman, if he followed, would be afar off.

Having disposed of both the commercial and religious institutions as inadequate to serve his purpose, he turned his attention to the political power of his times to examine and see whether it would be of service to him. This was the strongest institution. All others bent to it and were changed and modified at its decree. Would not this be the power that he would wish? Could he not by the use of it fashion the other institutions at his will?

But the source of this power he found vested in a conception of authority in the human soul. This conception recognized the authority of physical might now, but as the soul of man grew in knowledge and wisdom this conception would change to the idea of service. With the changed

conception the institutions would become different. While now it directed and controlled all others, the day must come when it would be absorbed in the administration of the other two. Those in political authority would then become, not rulers, but servants of mankind in all their social activities. This power was therefore unstable. His conception of life would eventually undermine it and change it from a sovereign to a servile power.

The highest service he could render was obedience to the laws of God implanted in his soul, and a service to his fellowmen that would cause them to do the same. This problem settled, he returned to his home in Nazareth and began to preach and teach.

He commanded attention both by his enthusiasm and by the accurate and positive knowledge he had of life. He spoke of the simple workings of the soul. His auditors could search the inward workings of their own being for evidence which his utterances recalled. His command of the force of nature attested a perfect union of God and man, so that the volitionary control of the force emanating from God and attesting his universal presence was responsive to his bidding, helped to attract multitudes to him.

Christ declares that he did nothing himself, but that God, administering the forces of nature, performed the works which his intimacy with his consciousness or spirit gave him power to have "dominion over." A large crowd was following

him from many quarters of the country when he went into a mountain, and when his disciples were about him, he gave them the following views of life or of the activities of the human soul and body.

It is thought that this occasion was thoroughly planned and was made in response to a growing demand on the part of his followers for a statement of his position. Before this utterance his miracles fade into insignificance. This is in truth the grandest act of any man. It is what all ages have attempted to do and he alone did, namely, give a true philosophy of life.

He divides his statements into two general divisions.

First. The beatitudes show the general attitude or trend which is given man by the conscience, when permitted full control.

They have an advantage, or it is well with them, who feel a need of controlling their soul; for they shall ultimately possess this kingdom.

They have an advantage who mourn (over their loss in soul); for they shall be comforted (as they repossess their souls.)

They have an advantage who are not self-asserting, but are meek; for they shall have true possession of earth by their ability to enjoy her (in their souls).

They have an advantage who hunger and thirst (ardently desire) right relationships; for they shall find them.

They have an advantage who are merciful; for mercy shall be given them (by their fellows).

They have an advantage who are pure in heart (soul); for they shall behold God (in everything).

It is well for them that make peace; for they shall be recognized as obeying the laws of God (in their own being).

It is well for them that are persecuted for righteousness' sake; for they have command of their souls (in a large degree).

It is well for you when men shall revile you and persecute you and shall say all manner of evil against you falsely, on my account. Be glad on account of it, for you have made progress in regaining your souls. They treated the prophets thus and, unless you have progressed, they will not bother you.

Luke gives their opposites:

"But woe unto you (it is not your advantage) that are rich (have an abundance of material things only); for ye have received your consolation (or all that these things can bring you).

"Woe unto you that are full (or satisfied with material things only or with what you have done) for you shall hunger (and want for a development which you have lost). Woe unto you that laugh now (and pass the time in mere gayety); for ye shall mourn and weep (for loss of possession of your soul by neglect and idleness).

"Woe unto you when all men shall speak well of you, for so did your fathers to the false prophets." (Your progress does not exceed theirs enough to be noticed).

Second. The remainder of the sermon or statement gives the laws governing the human soul in its development. It is a remarkable fact that in these laws almost exclusively it is the qualities of the disposition which he seeks to improve. The disposition of man is here made the real battle ground of the ages. The perceptions must grow in keenness. Memory must develop. Reason must be accurate in its conclusions. It is the disposition, however, which gives color to our moral life. The Christian is made to develop the disposition in accord with the general laws of the spirit which supervises his growth and is thus made to grace and adorn him. The man who does not thus govern himself displays loss of mental power, lack of supervision, and is disfigured by the ugly disposition he has fastened upon himself.

To briefly summarize:

Christ emphasizes the fact that the growth of soul is the purpose of all, the salt of the earth and the light of the world. Cultivate it.

The Mosaic law must be fulfilled, but more than its outward requirements are demanded that we may be moral men or living souls.

He now begins with the traits of our disposi-

tions which display their ugly side, and shows how to remove the blight.

He would pacify anger before it becomes hatred. It will grow if you do not check it. It lessens the worth of man, and opens the door to murder.

The lustful desire has the same effect upon the soul as the lustful act. Root it out, for it is better to lose the power of desire than to allow it to dominate all and blight the whole soul.

Let your statements be simple and plain. Your effort to establish them by other than fact is of no real value. An oath gives opportunity for deceit, tends to evil, but adds nothing to fact.

Evil is a result of ideas, not physical force. Do not use physical force but truth to fight it. You cultivate combativeness by doing so and accomplish nothing. "Resist not evil but overcome evil with good."

If you want to develop love, extend it to your enemies. It requires conscious effort to do this. If you only love those who love you, it will not occasion growth of this ability.

Alms, prayers or fasting done to be seen but minister to vanity. When done in secret the result will be seen in the outward life.

HE WOULD TURN AVARICE AND GREED INTO A DESIRE FOR TREASURE OF SOUL.

You cannot build an estate and the soul at the same time. One or the other will be neglected. The fowl, the animal and the grass are not oc-

cupied with the food, drink or raiment question because the duty they perform in the economy of creation does not demand it. They are scavengers, who make sanitary a world which death and decay would make loathsome; they subdue the insect, which, if unchecked, would be a pest; they form a food supply, performing a part in converting soil (stone) into nourishment for higher forms of life. Man, if he is occupied with these things, is placing himself on the plane of the vegetable and animal life in his task. But there is no attendant result in man from this activity. He cannot "add one cubit unto his stature," there is not a higher life (physically) to which he ministers. The only result he can secure is the effect upon his disposition. He is working for nothing in the plan of the universe, but getting a development which he does not control. Seek first this growth of being. The food, drink and raiment will be added to you. You cannot make them.

BE LENIENT IN JUDGMENT, RECOGNIZING YOUR OWN NEED OF THE BENEFIT OF THE DOUBT.

BE DISCREET, if a man cannot understand you. Do not open to him your experiences. He will but laught at them.

BE AGGRESSIVE. Ask, seek and knock if you want anything. You get it, among yourselves, that way. You can get it from God the same way. Go after it in the way that seems open to get it.

Be cautious. If a thing appears true, watch it until you see final results before accepting it. The end tells every time.

Be consistent. If you claim to be cultivating you soul and are not, but just talking, you will get no result and will be found out. It may work for a while, but not in the end.

If you do as suggested, namely, let the spirit rule the development of disposition and follow the laws of the soul as given, "I will liken him unto a wise man which builded upon a rock (his soul, the basis of his work and his ability to command and use and mould it, the house). And the rains descended and the floods came and the winds blew and beat upon that house; and it fell not, for it was founded upon a rock. (When the trials, crisis or the destruction of the physical comes, he will stand firm, for it is but the instrument with which he has wrought that is threatened, the building is beyond the reach of these influences. He has built on his soul, wrought in the principles of his being that are eternal, and the destruction of the instrument with which he has built cannot effect the structure he has reared. He looks calm above the storm for its fury but frees him forever from its dominion. His life work is safe.)

"And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand (his physical maintenance and aggrandizement.)

And the rain descended, and the floods came and the winds blew and beat upon that house and it fell, and great was the fall of it. (When the trial, crisis or the destruction of the body in death comes, all for which he wrought, the treasures he has gained, are swept away. But his soul is cultivated if he has pursued a course that has developed his faculties and disposition, in a way he has asked for, sought for and worked for. He purposed to have wealth, power, perhaps, and he has them, maybe. But the physique to which wealth may minister is gone, as is the person which administered the power, but the desire for wealth and the thirst for power are in the soul and are eternal. Thus he has the desire for these things, the habits of thought, his mental attitude toward his fellowmen, etc., crystalized by years of growth, while the material man to which they ministered and aggrandized has gone from him forever, or if not yet gone the habits curse his life, blight his happiness and cast gloom over all.)

CHAPTER XI

CHRIST'S YEARS OF WORK

We have viewed life as Christ saw it at the beginning of his preaching. This expression, however full and complete, is of a soul that has thought long and well upon the question of life and formulated a verbal expression of the truths he has found and lived. In private his views expressed in his life formed one of the many peculiar characters with which the world has always been filled. His quiet, retiring nature did not give him or his words enough publicity to be of any marked influence above other men of equal repute for wisdom and virtue, except perhaps among his intimates. These were probably very few.

The circumstances were altered now, however. He must meet the questions and environments of his time and make his truth applicable to average human life. He must give his utterances and way of life wide publication and comment. His control of natural forces commanded attention or advertised him. This control was not inherent in Christ. He said, "I do nothing of myself." This control of force is vested in God. Christ was in full accord with God's plan for man and secured the dominion over the earth and its living creatures intended.

He traveled over Palestine, speaking to large multitudes of people who flocked to hear him, quite as the people of to-day will assemble to hear a man who has won renown. Only to every community Christ went he rendered direct service by ministrations to physical ills and misfortunes far in excess of any demands his coming might make upon them. His words were spoken to men who had never heard them used with the meanings which he gave them and fell often upon ears that could not divine their purport. Time was needed to color the vocabularies of men so as to fully express the truths which lie hidden in the inmost constitution of man. But they were sufficiently plain to open to their minds truths which were so unmistakeable that they were compelled to think, and these thoughts Christ studied to know and frequently knew them through his disciples.

He was approached one day by men who were carrying "one sick of the palsy, lying on a bed," and his well-known power to control the forces of nature was sought in relief of the man. "Seeing their faith" in his ability to do this, he said unto the sick of the palsy: "Son, be of good cheer; thy sins be forgiven thee." This at once aroused the prejudice and disapproval of those about him, which he discerned. Why do you resent this? he asked. "For whether is easier to say, Thy sins be forgiven thee; or to say, Arise and walk?" There is no difference, for when a

thing is forgiven the consequences are removed. We noticed before how man might be relieved of the consequences of sin (or error) in his soul by a systematic effort to overcome the habit of thought and action, and how God forgave (or removed) the evil consequences in answer to his efforts or prayer. "But," said Christ, "that ye may know that the son of man (man with a soul) hath power on earth to forgive sins," then said he to the sick of the palsy, "Arise, take up thy bed and go unto thine house," and he arose. This would seem incredible. But if God expresses himself through the forces of nature and has placed a penalty on the violation of his laws, is it incredible that the man who seeks the intimate fellowship of God, which is possible in his consciousness and in obedience to his laws in soul and body, should receive the same forgiveness as he does in soul? No. The truth is that every effort man has made to live nearer the laws of nature's God has been rewarded by the removal of the consequences of their violation. Thus better sanitary conditions have lessened epidemics and will in time no doubt cause them to cease.

We find every circumstance of his life is met in such a way as to throw light on his peculiar view of things. The followers of John the Baptist noticed that he did not follow their customs of fasting, and they approached him to know the reason. He replied: "Can the children of the bride chamber mourn (or can those beginning a

new life, or way of life, mourn) as long as (he who is opening this new life to them) the bridegroom is with them? But the days will come when the bridegroom shall be taken from them and then they shall fast (and deny themselves to live as he taught). No man putteth a piece of new cloth (or a new conception) unto an old garment (the institution or custom which has clothed or expressed the old conception); for that which is put in to fill it up taketh from the (institution or custom) garment (of the thought or idea) and the rent (or undesirable feature) is made worse." Just as to-day the new ideas of the trust and labor union put into the old customs of competitive commerce make the difficulty or rent worse, and the struggle more bitter and fierce. "Neither do men put new wine (or energy) into old bottles (methods or ways) else the bottles break (the methods prove impractical) and the wine runneth out, and the bottles perish (or the energy is wasted and the methods as well as the purpose sought are abandoned,) but they put new wine (energy) into new bottles (methods) and both are preserved."

Christ about this time became deeply impressed with the narrow and limited scope of his efforts. He saw about him multitudes that were not touched by his words and thoughts. He therefore called about him his twelve chosen companions to whom he had been teaching his view of life and addressed them before sending them out

among the people to widen as much as possible the scope of his work. After giving them some directions as to the conduct of their work, he attempted to call their attention to some of the workings of the human soul.

"Behold," he said, "I send you forth as sheep (physically humble and submissive) in the midst of wolves (those physically active and aggressive); be ye therefore wise as serpents (by understanding the purpose of your life) and harmless as doves (by not attempting to further your own physical condition at the expense of others). But beware of men (when you have aroused their prejudices and run counter to their ideas); for they will deliver you up to the councils, and they will scourge you in their synagogues and ye shall be brought before governors and kings for my sake (or on account of my thoughts and teachings) for a testimony against them and the Gentiles (attesting the mere animal or physical life they lead).

"But when they deliver you up, take no thought how and what ye shall speak (as you have no way of knowing what opposition you have aroused in the souls of your opponents); for it shall be given you in that same hour what ye shall speak (for the character of opposition will show itself then, and if you know the soul of man you will understand how to answer). For it is not ye that speaketh, but the spirit of your Father which speaketh in you (or it is not you,

a soul, that replies to the words and thoughts of your opponent, but your spirit or consciousness which has acquainted you with the workings of the human soul and thus gives you the power to appreciate the condition of those about you and enables you to meet them).

"And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents and cause them to be put to death (so strong will the hold of the prevailing ideas and prejudices be and so bitterly will men contend against a change). And ye shall be hated of all men for my name's sake (because of the ideas I give); but he that endureth to the end shall be saved (or he that persists in the development of his soul and those about him, shall lose nothing by death).

"But when they persecute you in this (one) city, flee ye into another, for verily I say unto you, Ye shall not have gone over the cities of Israel till the son (soul) of man be come (or the soul of man be awakened). The disciple is not above his master, nor the servant above his Lord. It is enough for the disciple that he be as his master, and the servant as his Lord (I have worked thus and am so working. You must expect to do the same and get the same treatment). If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore, for there is nothing covered (or unknown in regard to the

soul of man) that shall not be revealed; and hid, that shall not be known. What I tell you in darkness (and in your ignorance), that speak ye in light (now that you perceive it); and what ye hear in the ear (and have merely heard of me and do not understand) that preach ye upon the housetops (that by speaking of it openly it will be investigated and some will prove its truth).

"And fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell (or bring you to a condition where misery, remorse and degradation are supreme). Are not two sparrows sold for a farthing? And one of them shall not fall on the ground, without your Father (for God must administer the law of gravitation or it would not fall). But the very hairs of your head are numbered. Fear ye not therefore, ye (your souls) are of more value than many sparrows. Whosoever therefore shall confess me (and expresses me, my ways of life, my thoughts, my actions, or development of soul) before men, him will I confess (I will find a common basis of comradeship with him or a mutual ground will exist between us. He will express me and I will express him. We will both be interested in the growth of the soul) before my Father which is in heaven. But whosoever shall deny me before men (and refuse to cultivate his soul), him will I also deny before my Father which is in heaven.

(or I shall find no basis for comradeship, no common ground between us).

"Think not that I am come to send peace on earth (No. My ideas will not make peace on earth). I came not to send peace, but a sword. (My thoughts will awaken the prejudices and antagonisms of men, and cause the most extreme resistance from them). For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. (Each individual who pursues my way of life and developes his soul will find opposition from all who are engrossed in mere physical pursuits, even if these be the members of his own family and closest of kin.)

"He that loveth father or mother more than me (who represent development of soul) is not worthy of me (or my development); and he that loveth son or daughter more than (the development of soul which I represent) is not worthy of (that development). And he that taketh not his cross (or that which he must conquer in life so as to follow Christ's method of enlarging the soul) and followeth after (my way) is not worthy of (my development). (In short, you must give your best attention to the development of the soul if you secure the most of which it is capable.) He that findeth his life (in physical pleasures and pursuits) shall lose it (in the

soul); and he that loseth his life (in physical gratifications) for (the sake of developing his soul in my way) shall find (his life in the soul).

"He that receiveth (your thoughts) receiveth (my thoughts); and he that receiveth (my thoughts) receiveth (the thoughts of) Him that sent me. He that receiveth a prophet ('s thoughts) in the name of a prophet shall receive a prophet's reward (or development) and he that receiveth a righteous man ('s thoughts) in the name of a righteous man ('s thoughts) shall receive a righteous man's reward (or development). (You can acquire the ability to reason from cause to effect and upon the basis of what exists look into the future or can relate yourself justly and blamelessly with your fellow-man according as you accept the thoughts and conceptions of the prophet or the righteous man. As you think so are you.) And whosoever shall give to drink unto one of these little ones (or those with but little growth) a cup of cold water only in the name of (one who is developing his soul), verily I say unto you he shall in no wise lose his reward" (or growth).

At one time Christ noticed the simple minds about him drinking in his words and fitting them to their lives without fully understanding, perhaps, what they had done. Filled with wonder at this evidence of God's methods and ways, he exclaimed, "I thank thee, O Father, Lord of Heaven and earth, because thou hast hid these

things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father (in fact, all that I am is due to God, who gave the growth of soul and guidance of the spirit) and no man knoweth the son (soul) but the Father; neither knoweth any man the Father save the son (the soul who communes with his spirit or God, and is growing in accord with the laws of his soul) and he to whomsoever the son (developed soul) will reveal him." (You must know God to picture him to another.)

Again, the hard and grinding toil of the lower classes, their burden of ignorance and lack of pleasure to brighten and color life, together with the self-inflicted burden of care and anxiety as well as work which was robbing the men who possessed some wealth and wanted more of all pleasures, thus incapacitating both for any higher, nobler life, wring from him these words: "Come unto me, all ye that labor and are heavy laden, and I will give you rest (if you will but accept my view of life and work for gain in your soul). Take my yoke upon you and learn of me; for I am meek and lowly in heart (my material aspirations are second to those that are in the soul), and ye shall find rest unto your souls. For my yoke (work for physical needs) is easy, and my burden is light" (as I aim only to supply my physical wants).

The Sabbath, which has been instituted as a day of rest so that man might have a respite from toil for his maintenance when self-preservation was the first thought in the mind, was treated by Christ as any other day. Each day was employed to develop his soul and the souls about him, and in this work the body was treated in the light of what could be got out of it for the soul in all its varied phases, both his own and his fellows. The body was capable of much greater service in its intended capacity than in the pursuits of animal life. In animal life, there was no respite for the body. It was used to prepare the wants and pleasures. It was used when enjoying them. In a normal life the enjoyment of soul life will bring rest and time for recuperation to the body.

But his words did not convey to men the ideas which he desired. The kingdom of God was to them a realm in which the regulation of man was accomplished by a sovereign and Christ was asked when it would come. He replied, "The kingdom of God cometh not with observation; neither shall they say, Lo here, or Lo there, for, behold, the kingdom of God is within you." The laws of the kingdom are the laws of the soul.

The attention of Christ was called to the different ways in which men violated the laws of their being, and of the permanency of the effects upon the man. This was done by the churchmen about him — those best informed in the ways of

life — declaring that he was using physical or mental forces to accomplish his wonders. He replied that this could not be, as force of one kind acting against a similar force could only overcome and neutralize it, and would have no power to restore a thing to its former condition. This must be accomplished by a power (God) which can administer other force which will accomplish the restoration. He used the only illustration then available to demonstrate this when he said, "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand, and if Satan (physical force) cast out (physical force) he is divided against himself; how then shall his kingdom stand (or from whence will his power come if it is neutralized by overcoming itself)? If I by (physical force) cast out (physical ills) by (what power) do your children cast them out (and are healed)? (If they are restored by other power than their own physical force) therefore they shall be your judges." (If God corrects their diseases he must also accomplish the same result for me.)

"But if I cast out (physical evils) by the spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house (the body), and spoil his goods (or destroy the diseases which physical force has created in the body) except he first bind the strong man (or neutralize that force) and then

he will spoil his house (or remove the result of its work). He that is not with me is against me, and he that gathereth not with me scattereth abroad. (Or he that directs the force of his life or person for physical ends cannot at the same time cultivate his soul, and he that does not cultivate and control his soul is cultivating habits which it will be difficult to bring under control, and the result will impede the growth of the development for which Christ stands.)

He declared, "All manner of sin and blasphemy (violation and condemnation of the laws of being) shall be (removed or) forgiven but the (violation or neglect of the power of conscious observation and control of the soul, if carried to the point of repudiation and denunciation, cannot be regained). And whosoever (goes so far as to) speaketh a word against the (soul) of man, it shall be forgiven him (the consequences may be removed and he may learn to prize his abilities), but whosoever (goes so far as to) speaketh against the Holy Ghost (helpful spirit or consciousness) it shall not be forgiven him (or the result shall not be overcome by him, as he has forever closed the avenue through which he gains control of and develops his soul as he would wish), neither in this world neither in the world to come. (This is simply an impossibility. If you refuse to use the throttle to control an engine it is out of your control. If you refuse

the only means of controlling your soul, you will never control it.)

As will be noticed thus far in Christ's teachings, he has attempted to convey his thoughts by a direct expression of them in the language of his time. But he now has come to the time when he is convinced that he cannot open the minds of those about him in this way. It is the thoughts of their animal existence which have given rise to these words, and the deeper meanings of Christ are not conveyed to them by their use. He gives the reason for the change he now makes to short stories in illustration of his thoughts, thus: "I speak to them in parables because they seeing, see not, and hearing, they hear not, neither do they understand." The general discourse to the multitude did not permit a knowledge of the difficulties in their thought as the intimacy of discipleship did. The disciples' misunderstanding of his word could be corrected in private conversation, but not so the multitude. This he had now become fully aware of and used illustrations largely before them thereafter. These stories are too well known to need repetition here. He tells how the seed thoughts or ideas scattered about are treated by different persons, some using them and being influenced in their development. Others considered them, but they are crowded out by other ideas. Some do not consider them at all.

He speaks of the effect of good and of filthy thoughts, however small; how these permeate the life and mould its character. These different characters or souls form the "kingdom of heaven" or the realm of soul which Christ came to save (or develop).

The stories were from every-day occurrences in men's lives and opened the way into the mind as no other method could. To his disciples, however, he was more open and direct, explaining the parables and adding direct statements of truth. He was conversing with them one day in regard to what people thought of him. When he asked them who they thought he was, Simon Peter answered him, "Thou art the Christ (the anointed or chosen), the son of the living God" (the one who has succeeded in allying his soul to his consciousness or God and making the latter supreme). Christ replied, "Blessed art thou, Simon, Bar-jona, for flesh and blood have not revealed it unto thee, but my Father which is in heaven." (It is not the investigation of my conduct by the senses which has brought this to you, but the workings of your consciousness in the soul which has caused you to recognize in me similar evidence of God's presence: a common ground between us.) "And I say also unto thee that thou art Peter (a soul) and upon this rock (the soul) I will build my church (following); and the gates of hell (degradation, vileness, and death) shall not prevail against it. And I will give unto thee

the keys of the kingdom of heaven (the means or methods of entering the life in the soul); and whatsoever thou shall bind on earth shall be bound in heaven, and whatsoever thou shall loose on earth shall be loosed in heaven (or the habits you form shall crystallize and determine the scope of your future life, so that the powers you use and cultivate here shall be yours to enjoy, but those allowed to slumber now shall be beyond your reach in the hereafter. You will not know of these latent possibilities by experience and your conception of life will not include them)."

He was also well aware of the prejudices he had aroused and saw that death could not be long delayed when the fierce passions of men were awakened and sought to be freed of him. He was repeating some of his thoughts to his disciples, telling them that man must fulfill the requirements or make the effort for the development of soul if he was to receive it, and the physical life must be made subservient to that of the soul or the soul would become subservient to the demands of the body, when he asked them this question: "For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for (possession of) his soul?" He went on to say, "For the son of man (physical man with a soul) shall come in the glory (power and abilities given him) of his Father with his angels (graces and beauties of character); and then he shall reward

every man according to his works. (Every man then shall take the place and lines of activity which his life and character here have caused him to enjoy.) Verily, I say unto you, there be some standing here which shall not taste of death till they see the son of man coming in his kingdom (or see the soul of man throwing aside the domination of the body and living in the delights of its own activities)."

Christ felt the coming storm keenly and was in need of encouragement, standing alone, understood fully by none, his trials utterly unappreciated by those about him, who often contributed to them by their words and conduct, with no sympathetic friend to commend, no admiration expressed at his achievements in the soul which was to him the " fatness of life."

Those about him were untutored in his ways or were but beginning to see his idea of life. Christ indeed needed the support and emphatic approval of Him whose presence he recognized in every manifestation of force. The growth of human character had been strengthening for centuries the prejudices, opinions and ideas which underlay the life about him. He saw the handiwork of God in this. The characters which they had asked for in their way of life, sought and worked for, was theirs. But now he must meet this accumulated growth of centuries. He knew toleration of him and his thoughts would not be

possible. Death alone would satisfy these incensed passions when once aroused.

Like a beam of light into the black of midnight came the expression of approval upon the mountain top where Christ with three of his disciples had gone to be alone. In the excitement and pressure of his work, his mind was centered upon his environment, but now he has retired to take a look into the future and view in its correct light the crisis which was fast approaching. He knew the soul and that the only injury that could come to him was physical. His intimacy with his consciousness or God had made him aware of the fact that the soul would be given another instrument to convey to the perceptive faculty the laws or will or ideas of the Almighty expressed in force when this physique was gone. He was here made aware that his body would be made perceptive to the coarse senses of man for a short time after it had been separated from the soul. So firm was his faith in God that when this thought was placed in his mind he at once took it as we take the account of the past event told by a man in whom we have confidence. He who administered so faithfully the force of nature would not give the thought, if he did not mean to execute the deed. The demonstration of his power to do this in the presence of Moses and Elias made his faith a positive conviction. He was prepared now to meet the coming storm.

He had approached this retirement a man burdened by the weight of a coming crisis; he left it assured of his future and with full confidence in the power on which he relied. Is it surprising that his face shone? The barbarian often approaches torture with exaltation; the civilized man sees the consummation of his hopes with a beaming countenance; and why should not the Christ at this moment, when he finds himself recognized by God as master of his soul, receive it with a shining face and an evidence of delight which he had every right to feel.

From this time on he spoke of coming events with the same positive knowledge that men use to-day in speaking of events in the natural world which past experience had led them to expect, such as eclipses, meteors or the seasons. From this on he occupied himself in his teachings to clinching what he had said, and in admonishing his followers to give diligent attention to the development of the soul. There were few applications of his views to life. One of these was upon the occasion of the wealthy young man when he asked what he must do to save his soul, and went away sorrowful when he was told that his wealth stood in the way. After he left, Christ continued: "Verily, I say unto you that a rich man shall hardly (it will be difficult for him to) enter into the (development of his soul). It is easier for a camel to go through the eye of a needle than for a rich man to enter into (the

delights and pleasures of his soul)." His wealth will command his attention and occupy his thoughts to the exclusion of the needs of his soul and these considerations will have little chance to dominate the soul.

But, asked his disciples, "Who then can be saved?" (for men are all dominated by the same thoughts and desires). He looked at them a moment and then replied: "With men this is impossible; but with God all things are possible." (God will accomplish the growth in man which will cause him to delight more in his development than in the administration of wealth and man will turn from it as much as possible.)

The mother of Zebedee's sons called forth another expression from Christ upon the political methods of men. She wished places of distinction for her two sons in the kingdom which to her mind must be a realm whose laws were administered by men. This, Christ told her, he could not give. Distinction in the kingdom of the soul came from growth and will be given to those whom God has been able to accord growth and development. He then explained the change which must come in political affairs. "Ye know," said he, "that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them, but it shall not be so among you; but whosoever shall be great among you, let him be your minister; and whosoever shall be chief among you, let him

be your servant, even as the son of man (man with a soul or spirit) came not to be ministered unto, but to minister, and to give his life a ransom for many" (or give his life to the awakening of possibilities in the souls of many).

"The son of man" was a common phrase of Christ in reference to himself, and he apparently wished to call attention to the fact that what distinguished him from other men was his difference in soul. This was the seat of personality and individuality. This soul was the real Christ.

He was approaching Jerusalem to attend the eventful Passover, when the hate and fury of the priests and populace would do their worst. As he approached the city with his disciples one morning he evinced his control of the forces of nature by causing a fig tree to wither because it did not bear fruit. The surprise of his disciples was answered by him in declaring a fact that we have in the past century but partly learned, "Verily I say unto you, if ye have faith (in the force of nature or God) and doubt not ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed and be thou cast into the sea (or be as if it were on a level by filling the holes or difficult places), it shall be done (and how effectually this has been done by man's pitting natural forces against the difficulties, and now they are smooth and level ways). And all things whatsoever ye shall ask in prayer (earnestly asking both by de-

siring and asking for) believing, ye shall receive." (And who is it that gains success that does not work earnestly, believing that he shall accomplish that for which he strives?)

There are two of the parables of Christ spoken in these last days which give his view of the physical life and life in the soul. The first of these has to do with the physical life.

There was "a householder (God) which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the labourers for a penny a day (a mere living) he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market place, and he said unto them: Go ye also into the vineyard, and whatsoever is right I will give you; and they went their way. Again he went out about the sixth or ninth hour, and did likewise; and about the eleventh hour he went out and found others standing idle and saith to them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right that shall ye receive. So when the eve was come the Lord of the vineyard saith unto his steward, Call the laborers and give them their hire, beginning with the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny (mere existence). But when the first came they supposed that they should have received more; and

they likewise received every man a penny (mere existence). And when they had received it (mere existence) they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us which have born the burden and heat of the day. But he answered one of them and said, Friend, I do thee no wrong; didst not thou agree with me for a penny (mere existence)? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do that I will with my own? Is thine eye evil because I am good? So the last shall be first, and the first last; for many be called, but few chosen."

The world is the vineyard of God; man is here to work in it; existence is his only pay for his work. He may work all his time for this or as small a fraction as he chooses, but when the end comes he will but receive existence for his pay. Many are called from the work of existence to the development of the soul, but few spend the greater time in the work. Those that do spend their time in the work, and come afterwards to seek their material wants, are always ahead of those who seek their material wants for the needs of their body, ahead in the sense that they are much better compensated for their work. They have existence and the development secured.

Some time after giving this, he illustrated the other side by a parable in which he pictured the

benefits received by those who seek their soul's welfare first and then their animal needs.

It is "as a man traveling into a far country, who called his own servants and delivered unto them his goods; and unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same (used them) and made them other five talents." The man with two did the same. But one was afraid, so he dug in the ground and hid the talent. It is unnecessary to give the balance of this parable, for we are all familiar with it.

The talents were the possibilities of the soul. He who put them to use was rewarded not only by the growth of the ability he possessed, but these led the way to the awakening of other possibilities of which he was not at first aware. Thus his former number was increased and he soon had doubled the avenues through which he could serve his fellows and find delight for himself. At the close of life, when the instrument was worn out and laid aside, he found that he had acquired the power and habits of self-conquest, and that, although he had secured lordship over himself but in a few ways, he could acquire lordship over himself in many and enter more and more into the joy which God ever gives to a master of self in any line.

But the man who fails to use the possibilities of his soul, and works only for existence, "digs in the ground." When he comes to the end of life, and the instrument for which he has worked is worn out and laid aside, he will have lost all ability to use the faculties and powers of soul. He will find that they have been taken from him as the strength is taken from an idle arm. For to him that hath and uses his possessions shall be given abundance, but from him that has not used his ability, however small, shall be taken that which at first had been his if awakened and used. No delight shall be his in the company of his developed brother. He shall be cast out of their midst because of the law of affinity that kind seeks kind.

The end was now approaching. He had lived fully in accord with the laws of God, and was now about to brave the consequences. He was seated one day with his disciples upon the Mount of Olives, when one of them asked him when the law he declared would be established and men be happy by the burdens of life being lightened. Christ's answer was an account of the struggle which truth always has in displacing error and falsehood in the soul of man, which occasions the changes in existing customs and institutions.

He warned them first against religious leaders who put up the claim of messiahship. You shall hear of strife, he said, disputes and wars. Nations shall settle their difficulties, as in the past,

by making war against the nation with whom they have a controversy. Famines, pestilences and riots (social earthquakes) shall occur in places, for there shall be nothing done to prevent them for some time to come. "All these are the beginning of sorrows." Then they will begin to take notice of you, and your way of life shall demand a change. They will deliver you up to be afflicted, and shall kill you and you shall be hated of all nations because of the life I taught you. And then shall many be offended and turn against you for bringing this general condemnation upon them and shall betray you. Teachers of falsehood shall arise who will attempt to defend existing conditions and deceive many. And on account of the popularity of these men the followers of the life I teach will be few.

But the truth which I teach will be declared throughout the whole world; then shall the end begin to come. When you see the people no longer able to receive comfort, hope and guidance from the places they have looked upon as holy and sacred, when "abomination of desolation stands in the holy place," then let all forsake their possessions of natural things and enter the higher and nobler activities of the soul. Let them cling to nothing that is simply material, and woe to them that are bound to and have hopes in material things. For then there shall be great problems, vast difficulties and unparalleled questions, such as were not since the begin-

ning of the world to this time; no, nor ever shall be. And except those days shall be shortened, there shall no flesh be saved (developed); but for the elect's sake those days shall be shortened.

But he again asserts that a man who claims messianic power should be shunned. The wonder worker and the man of secret power are not to be followed, "for wheresoever the carcass is (profit is to be made), there will the eagles be gathered together."

When these difficulties have come, the future will not be understood by men, "the sun," or the institution to which men have looked for the greatest light on the questions of life, "shall be darkened," and will not be able to foretell the result. The moon or lesser source of information will not assist them, and the stars, or numerous leaders of the people, will be unable to direct them; and powers which have governed the souls of men will be shaken off and will slowly lose their hold upon them.

Then shall appear the sign of the (man with a soul), and all the earth will mourn their loss and they shall see the development of the soul of man coming in the trend of events with "power and great glory"— all men shall feel this awakening and depend on their own experiences in soul for guidance. A feeling of kinship and unity shall go forth and gather the elect from the four heavens and from every quarter of the

world. When ye see all these things, then know that the end is near, even at the doors.

Indeed, he assured them that a generation would not pass away until all these things had come to pass. For every reform must go through these stages to gain ascendancy with man, and while true with each minor improvement, it will also be true of the time when man will throw aside material things to develop his soul.

CHAPTER XII

JOHN'S VIEW OF CHRIST

The narrative of the first three Gospels, which we have just studied, has been merely a chronology of the life, doings and sayings of Christ; but the Gospel of St. John approaches the life of Jesus from a different standpoint. John views the life more from the outlook of an inquisitive mind that would know the reasons, the results and the details. We have noted that he prefaced his account by a short review of the development of man, and gives Christ the position of bringing to man light upon the subject of life, so that he may live it in accord with the will or laws of God expressed in the world and his soul.

Now naturally follows the conversations between Christ and Nicodemus, "Except a man be born again he cannot see the Kingdom of God." You must awaken to a conscious realization of the power of your soul or you cannot see and understand and use the laws of the "kingdom." But this thought in the words of mere physical processes with which he was familiar, found no lodgment in the mind of Nicodemus. "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?" But Christ replied, "Except a

man be born of the water and the spirit, he cannot enter into the kingdom of God."

A man must rise to a conscientious knowledge and control of his soul, and erase the evil which ignorance and folly have produced there, before he can enter into the enjoyment possible by obedience to the laws of life. Your soul acts upon the considerations which are presented to it and "that which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I say unto thee, ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one who is born of the spirit."

You may know the cause for the wind in the varying temperature of different localities. You can understand its many manifestations, but you cannot tell the first slight movement nor the final disturbances of the atmosphere, for these are not perceptible to our unaided senses. So it is with the dawn of our conscious control of the soul. We become suddenly aware of our true condition, but we do not know when the first small action opened the way for us to take this step toward self-examination and mastery.

How little of this was intelligible to Nicodemus is shown by his surprise and incredulity. But Christ could only assure him that he knew what he said was true, "We speak that we do know and testify that we have seen, and ye re-

ceive not our witness." We tell you of the processes of our soul, we know and perceive it within ourselves, but you do not accredit our word. Now if I have told you of things which the physical world demonstrates and you do not believe them, how can you believe if I tell you of things which are only known in the soul, which is conscious of its own actions.

No man can physically enter the soul, but he must enter this realm of his being through his spirit or consciousness, which is his highest prerogative, and by this consciousness slowly enter into possession or control of his soul. It is the conquest of the lower by the higher. A man who has the power of self-examination and self-control alone can enter into the enjoyment of the soul.

"And as Moses lifted up the serpent in the wilderness, even so must the son (soul) of man be lifted up, that whosoever believeth in him should not perish but have eternal life." As the serpent of Moses was made prominent and conspicuous before the people, so must the soul of man be made prominent and conspicuous before man as the seat and source of all that is desirable and valuable in life. Thus as man knows more of the soul and its work, its pleasures and delights, he will value them more and more and seek life in the soul which is eternal, rather than in the sensations of the body which is laid aside at death.

"For God so loved the world that he gave his only begotten son (only developed soul) that whosoever believeth in him (and his development) should not perish, but have everlasting life. For God sent not his son (developed soul) into the world to condemn the world, but that the world through him might be saved" (and in full possession of this soul find contentment and joy).

"He that believeth on him (and avails himself of his knowledge to possess his soul) is not condemned (by the workings of the law of his being); but he that believeth not is condemned already because he hath not believed in (the workings of his soul as shown by) name of the only begotten son of God. And this is the condemnation, that light (knowledge of truth) is come into the world and men loved darkness (ignorance in regard to themselves) rather than light, because their deeds are evil (physical but the truth would compel them to change their habits, customs and institutions). For every one that doeth evil (mere animal beings) hateth the light, neither cometh to the light lest (should they accept the truth it would condemn their own conduct and) his deeds should be (discovered in their true effect upon the soul and) reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God (who ministers the laws which he has learned to understand and follow).

When John the Baptist was asked why Christ,

whom he had announced, was gaining so much more of a following than he had, he replied that it was because Christ had greater possession of his soul. "A man," said he, "can receive nothing, except it be given him from heaven (in conforming to the laws of his being. I told you that I was but preceding him.) He that hath the bride (conscious possession of the soul) is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice (which makes known the joy which his possession affords him); this my joy therefore is fulfilled. He must increase, but I decrease. He that cometh from above (develops by controlling his soul) is above all (material things). He that is of the earth is earthly (or he who is occupied by earthly things, lives only in them) and speaketh of the earth; he that cometh from heaven (or learns to live in the processes, possessions and pleasures of the soul) is above all (these things, and earth and her possessions are only in his thoughts as means of building larger and grander the soul which he prizes).

"And what he hath seen and heard, that he testifieth, and no (mere physical) man receiveth his testimony. He that receiveth his testimony (and is learning to prize and possess his soul) hath set to his seal that God is true (or is fast demonstrating that God is true). For he whom God hath sent (and leads into the full possession

of his soul) speaketh the words (or truths) of God; for God giveth not his Spirit by measure (but permits a full conscious possession of the soul when it is sought). The Father loveth the Son (soul) and hath given all things into his hand. He that believeth on the (developed soul) son hath everlasting life; and he that believeth not the (developed soul) son shall not see life (as existence only shall be his), but the wrath of God abideth on him (in the discontent, insufficiency and misery which the broken laws of his being will cause.)

"If thou kneweth the gift of God (in giving to man the possession of his soul)" said Christ to the woman of Samaria, "and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water. Whosoever drinketh of this water (from this well) shall thirst again, but whosoever drinketh of the water that I shall give him (by teaching him to remove the blight from his soul and cause it to grow) shall never thirst, but the water (consciousness which gives a knowledge of the laws of development) that I shall give him shall be in him a well of water springing up into everlasting life (as he is made aware of new laws and new possibilities of his being by experience in his soul)."

The controversy which had existed so long as to the place in which God is to be worshipped must end. "Ye worship ye know not what. We

know what we worship, for salvation (and development of soul) is of the Jews (now). But the hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him. God is a spirit and they that worship him must worship him in spirit and in truth." Mere physical regulations and observances are not worship of God, but a knowledge and use of his laws is. Christ's soul was thoroughly awakened as he spoke, and he had risen above the cravings of his body, which were unheeded because of the absorbing thoughts which welled up for utterance. His disciples came to him, saying: "Master, eat," but he turned it away with the words, "I have meat to eat that ye know not of. My meat is to do the will of Him that sent me and to finish his work." The purpose of his life permitted nothing to stand in the way of an opportunity. His body was the means, not the end. The performance of duty or filling the opportunity was the meat with which he fed the soul.

Man can only use those powers which are developed to some extent so that he recognizes that he possesses them. "My Father worketh hitherto," said Christ, "and I work. The son (soul) can do nothing of himself but what he seeth the Father do (or what he perceives is done in awakening and giving growth to faculties and powers of his being); for what things so ever he (God) doeth these also doeth the soul likewise (as God

must give evidence of the power before man knows of its existence). For the Father loveth the soul and showeth him all things that himself doeth, and he will show him greater things than these that he may marvel."

"For as the Father raiseth up the dead (and latent soul) and quickeneth them, even so the (developed soul) son quickeneth whom he will (and arouses those about him to a realization of the pleasures and rewards of a life which is lived in the soul and which begins the subtle process which in time adds new possessions to souls about him). For the Father judgeth no man (nor determines what the results of life shall be) but hath committed all judgment unto the son (soul, and it alone can decide as to what his existence will result in) that all should honor (the soul) even as they honor the Father. He that honoreth not (the soul) honoreth not the Father which hath sent him.

"He that heareth my words and believeth on him that sent me (does so because he knows somewhat of his own nature by following her laws) hath everlasting life, and shall not come into condemnation (and pay the penalty of broken laws) but is passed from death unto life. (The soul will contain for him in the future the joys and values of life; the sensations of the body are dead to him as pleasures, and are useful only in maintaining its health and strength.)

"The hour is coming and now is when the

dead (souls) shall hear the voice of the son of God (developed soul) and they that hear shall live (and the former pleasures of mere existence shall lose their charm). For as the Father hath life in himself; so hath he given to (the developed soul) to have life in himself (and made him, so that he may be fully conscious of every act and the results, that by watching his growth he may be aware of his true condition and occupy his life in the formation of character). And hath given him authority to execute judgment also, because he is the son of man (and as a physical being is able to ascertain the laws of the universe, thus knowing fully the ideas, purposes and will of God in his material creation upon which to base his conclusions. He is therefore capable of passing judgment on himself).

" Marvel not at this, for the hour is coming in the which all that are in their graves (of material pleasures and pursuits) shall hear his voice (in the more desirable fruits of life when lived in the soul), and shall come forth; they that have done good (in their material pursuits and thus unconsciously developed their souls in accordance with the laws of God) unto the resurrection of life (when the truth shall come to them as a bright morning bringing joy and happiness) and they that have done evil (and have known life only in the gratification of the senses) unto the resurrection of damnation (as they realize that there remains for them only the animal propensities,

desire for material things, and the longing implanted in every heart for contentment and happiness in the results of life's works which they do not possess).

"I can of my own self do nothing; as I hear I judge, and my judgment is just, because I seek not mine own will but the will of the Father which hath sent me. (When man judges or calculates upon his experience with the laws of the natural world his judgment is taken as good and reliable. Should not the judgment of a man based on his experience with the laws of the soul of man be equally just, if not biased by personal consideration? He can do nothing but pass upon what he conceives from the five senses, and he declares the results. He cannot create them.)

"Ye seek me," said Christ to the multitude, "because ye did eat of the loaves and were filled. Labor not for the meat that perisheth but for that meat which endureth unto everlasting life, which the (soul) of man shall give unto you, for him hath God, the Father sealed (or chosen and will reward this labor in the soul with peace and contentment for which your natures crave). This is the work of God, that ye believe on him (the soul) whom he hath sent."

The multitude could not see through this, and put the question bluntly: "What dost thou work? Our fathers did eat manna in the desert as it is written, He gave them bread from heaven to eat." (If you will supply our phys-

ical wants in some such way as this we might then engage in other work. Christ saw that they did not grasp the distinction he wished to draw between the material or actions which maintained and gave growth to the body, and the material or actions which maintained and gave growth to the soul.) "Moses," he replied, "gave you not that bread from heaven (it was simply a manifestation of force which satisfied the demands of the physique). But my Father giveth you the same true bread from heaven" (which will quicken the soul and give it growth and development).

"For the bread of God is he which cometh down from heaven and giveth life unto the world." (This alone will awaken and develop the faculties, disposition and capabilities of a man. It is he who has grown and is enjoying the activities of his nobler nature that can enter into the life of his fellows and by precept, example and word lead them to the use and development of theirs. As material bread comes only from the hand of him who has wrought in material things, so the bread of intellectual and spiritual growth comes only from him who has wrought in the soul.)

"I am the bread of life; he that cometh to me shall never hunger and he that believeth on me shall never thirst." (Christ had mastered his soul and could lead others to a mastery of theirs, and could assure them that the conditions of his own soul would be the results of their accepting

his way of life.) But said Christ, "Ye have seen me and believe not."

"All that the Father giveth (the power to follow) me shall come to me, and him that cometh to me I will in no wise cast out (but shall endeavor to lead him into all the possessions of soul that it is possible for me to do). For I came down from Heaven (or the enjoyment of my own development) not to do mine own will, but the will of Him that sent me. And this is the Father's will which hath sent me, that of all (the powers, abilities and graces of soul) which he hath given me I should lose nothing, but should raise it up again at the last day (and be fully possessed of it in the life to come). And this is the will of Him that sent me (also), that every one which seeth the (developed soul) and believeth on him (and strives to gain life in the soul) may have everlasting life, and I (by the life I shall lead and its influence upon man so as to make the truth known to him) will raise him up at the last day (and he will enter life in the future in the enjoyment of a conscious possession of his soul)."

The people, however, took offense at his analogy. How could he be the bread which would give to them growth and everlasting life? Christ replied by reiterating his statements, and again showed the tantalizing insufficiency of the language of his times, as well as the lack of development on the part of those around him, by making

still further use of the analogy which had created doubt and incredulity in the minds of his audience.

"I am the living bread," he said, "which came down from (the happy condition which I have attained). If any man eat of this bread (by accepting my service to teach him of the life which I live) he shall live forever and the bread that I shall give is (the service) of my flesh, which I will give for the life of the world." This seemed to confirm the doubts already existing in the minds of the Jews. "How can this man give us his flesh to eat?"

Then Jesus said unto them, "Verily, verily, I say unto you, except ye eat (or partake of) the flesh (in the service) of the son of man (Christ) and drink (or imbibe) his blood (or means of growth) ye have no life in you." (You must approach the development of Christ and study it, and then lay hold of your consciousness or God, and by the processes of growth in the soul possess this kingdom quite as the child learns to use its body.)

"Whoso eateth my flesh and drinketh my blood (or accepts my work in showing the way of life and lays hold of his consciousness, which is the means of growth in the soul) hath eternal life, and I will (have raised) him up at the last day (so that material things are no longer important, except as means of enjoying the fruits of the soul which are above and beyond them.) For

my flesh (services) is meat indeed and my blood (consciousness) is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me and I in him." Yes, he that studies his ways and follows them will live in the same thoughts, hopes and aspirations, the atmosphere surrounding the lives of both will be the same. "As the living Father has sent me, and I live by the Father (following his thoughts, ideas and purposes as I have learned to follow his laws), so he that eateth me, even he shall live by me. This is that bread which came down from heaven. . . . It is the spirit (or consciousness) that quickeneth, the flesh profiteth nothing (nor gives any growth); the words I speak unto you are (of the) spirit and are life (in the soul)."

Christ approached the subject of life in another way, which led to a running discussion covering a wide range of thought. "I am the light of the world," said he. "He that followeth me shall not walk in darkness (nor be ignorant of the true issue of this life), but shall have the light of life (and understand its purposes)." Those about Christ said, Look here, you're talking about yourself and what you say is not true. Christ admits that he is speaking of himself, but declares that what he says is true. Also that he alone with his God knows the history of his life and growth, and that he can therefore tell what his future will be, basing his conclusions on the past. You judge alone from what you

see with the physical eye, but I judge from my knowledge of the laws and processes of God in the development of soul. You see the act, but I see the condition of the soul which gave rise to the act.

"It is also written in your law," said he, "that the testimony of two men is true. I am one that bears witness of myself and the Father that sent me beareth witness of me (for you have but to examine the laws of your own soul to secure his testimony). If ye had known me (in the life I am leading) ye should have known my Father also (for it is he who has administered the laws and accomplished all truth in your soul as well as in mine).

"When you have lifted up the soul of man (and begin to seek and value life in the soul), then shall ye know that I am (or that I have lived) and that I do nothing of myself, but as my Father hath taught me (I speak these things). And he that sent me is with me; the Father hath not left me alone, for I do always those things that please him.

"If you continue in my word (and investigate to know their full meaning), then are ye my disciples indeed, and you shall know the truth and the truth shall make you free." His statements, however, did not convey his meaning to those about him. We have never been in bondage. How can you free us? His reply was that "Whosoever committeth sin is the servant of

sin" and the misery, squalor, discontent of earth are the tribute we pay to our master, from whose bondage the knowledge of the truth alone can free us.

"The servant abideth not in the house forever, but the son (soul) abideth ever. If the son (soul) therefore shall make you free ye shall be free indeed." Sin is primarily an error in the conclusion of the soul. If therefore, you can correct the error at its source and establish truth in the soul, your freedom from the consequences of error is assured. He went on to tell them that he spoke of his own experiences in his life as they spoke of the experiences of their life. You claim God as your Father and Abraham also, but if they were the source of your development you would do their deeds and love me who have followed God's laws and declare them. But you do not understand me because you cannot conceive of the life I lead. "Ye are of your Father the Devil (who is he that recognized material considerations only?) and the lusts of your Father you will do; he was a murderer from the beginning, and abode not in the truth, because there was no truth in him. When he speaketh a lie he speaketh of his own, for he is a liar and the father of it." The giving away to the demands of the body to the blight of the soul forms in life the lie of all lies.

Christ then called on them to support him. "Which of you convinceth me (of error)? And

if I say the truth why do you not believe me?" And then, as if in explanation, he stated that he alone that has grown in soul so that he recognizes God's laws in his soul can understand the statements of him who is versed in these laws.

The multitude, however, laughed at him, and asked him if he did not possess a devil or was crazy. He replied that he was not crazy or unbalanced, but has honored his Father, God, by the life he was leading. "If a man keep my sayings, he shall never see death," but the life to come will be as the present life with another instrument, that will not be laid aside, in the place of the body. The look upon life, the valuable things of life, the hopes of life, if centered in the soul, will not change, but will suit the life to come as it has filled the life here.

Now we know you are crazy, exclaimed the crowd; Abraham is dead and the prophets; "whom makest thou thyself?" Jesus answered, "If I honor myself, my honor is nothing; it is my Father that honoreth me," and what I am is due to the growth he has accorded me. You call God your Father, yet you do not know him; but I do, and keep his laws as I have learned them in my own and other souls. "Your Father Abraham rejoiced to see my day, and he saw it and was glad."

The Jews, astonished at this statement, exclaimed, What! You who are less than fifty years old, have you seen Abraham? Christ's

laconic reply closed the dialogue: "Before Abraham was I am."

Christ looked out on the phenomena of the universe, and into the lives of his fellowmen, and beheld there the revelation of his short reply. He seems to say, I know God "I am" (Ex. iii. 14) as he expresses himself in my life and in the lives of those about me, and therefore I know Abraham, for God does not change. The circumstances and thoughts in the life of Abraham will have the same effect as on man of like character to-day, for the expression of God in existence was before Abraham. We of to-day can appreciate this as we read such works as "Ben-Hur," which pictures the past from a knowledge of how man meets like circumstances in the present.

Christ compared his leadership to that of the shepherd. Those who hear his word and perceive the truths that he tells will follow him quite as the sheep hear the well known voice of their leader and follow him. But the stranger they will not follow. "I am the door of the sheep," he went on to say, "If any man enter in" (to possession of his soul by my method of gaining control of it, he shall be saved from loss of it), "and shall go in and out and find pasture" (or food for growth both within his own nature and in the world about him). "I am the good Shepherd and know my sheep and am known of mine." Christ further states that he understands God fully and has tasted of the joys found

in following his laws of life, yet had laid down these joys for the benefit of his followers. These followers will come from every circumstance of life, but shall recognize their kindredship of hope, purpose and end, and form one fold and recognize one leader.

He speaks further of the joys he had laid aside to become a leader of men away from animal existence to life in the soul, which he expects to take up again when he has a accomplished his purpose. "No man taketh it from me," said he, "but I lay it down of myself. I have power to lay it down and I have power to take it again" (for I have lost none of my abilities by foregoing the pleasure I receive from exercising them).

At the raising of Lazarus, Christ said to Martha, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die." (In my own life I have accomplished a growth, a life of reality, peace and joy in the soul, which any one may secure who will follow my way of life. Life amid the abilities, powers and graces of the soul shall survive the destruction of this house of clay and be your crown of precious jewels in the life that will then be. To such there is no death.)

This is nothing unusual in the natural world about us, and Christ calls attention to the fact that the development of material things is secured by decay or consumption of one as it

brings into existence another. "Except a corn of wheat fall into the ground and die it abideth alone, but if it die, it bringeth forth much fruit. He that loveth his (physical) life shall lose it; and he that hateth his life in this world shall keep it unto life eternal" (and accomplish as he uses it a growth into a fuller, nobler life of the soul).

"And I, if I be lifted up from the earth, will draw all men unto me." This would seem to be best stated in the thought of our time if it had been written: "And I, if I be (advertised) will draw all men unto me." How wide an application has this truth had to human history. Persecution and calamity, censure and criticism, have been the best mediums for the widest diffusion of the knowledge of truth that the world has ever known. Christ's death as a criminal upon the cross has been the most potent appeal that the Church bearing his name has made to man since that time. His truth has found lodgment in many places were persecutions have opened the hearts of the masses by awakening their sympathies. The trials of the missionaries in Asia today are looked upon as opening the way to larger work, while the rapid spread of the Mormon faith in this country had its beginning in the murder of a few of its earliest followers.

The disciples were sitting about him at the last Supper when Christ gave them this commandment: "That ye love one another, as I have

loved you. By this shall all know that ye are my disciples, if ye have love one to another." He went on to speak of life to them. "Let not your heart be troubled; ye believe in God, believe also in me. In my father's house (the soul) are many mansions (or possible possessions); if not, I would have told you. I go to prepare (or leave) a place for you. And if I go and prepare (or leave) a place for you, I (or my development of soul) will come again, and receive you unto myself (or itself) that where I am (my life is lived, or God's laws followed) ye may be also. And whither I go, ye know, and the way ye know, (for) I am the way, the truth and the life." No man can enter into possession of his soul or come to use God's laws except by this way of self conquest, for Christ lived in the Father's laws; and God was in Christ in his consciousness so that Christ could declare, "The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doeth the works."

"And whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the son" (soul). He here would seem to say, Whatsoever you may desire in the line of what I represent, namely, possession and growth of soul, ask for it by the methods in which it can come to you; if for knowledge, by seeking it; if for power of soul, by attempting to cultivate it; if for control over the forces of nature, by seeking to ad-

minister them, and my way of accomplishing these things will bring it to pass, "that the Father will be glorified in the (soul) son," (for in this soul is the hope of creation).

Although I am about to leave you, "I will pray the Father" that another comforter come; "even the spirit of truth. Ye know him for he dwelleth with you, and shall be in you." Your religious life heretofore has not made you aware of your consciousness, but you will recognize it now and life, such as I have lived, will come to you in full measure. It is he that keepeth my commandments, and that loveth my ways, that shall understand my life. For God will love him, and the growth God is willing to accord to him, together with the truths I bring to him, will abide with him and do their work. But your consciousness, which the Father will give to you now that you can receive it, "shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you."

"I am (my soul is) the true vine and my Father is the husbandman. Every branch in me (my soul) that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it that it may bring forth more fruit. Now you are clean (or the former error in your look upon life is removed) through the word which I have spoken unto you. Abide in me (and live in the thoughts, hopes and purposes I have given you) and I in you. As the branch cannot bear fruit of

itself except it abide in the vine, no more can ye except ye abide in me. (In our relationship to each other) I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit (for I can lead him farther over the road I have come than he can go alone), for without me ye can do nothing (in the development of which you know so little). These things have I spoken unto you, that my joy might remain in you and your joy might be full. Greater love hath no man than this, that a man lay down (the joy of) his life for his friend" (and employ his life to bring him the happiness he had himself found).

Christ was aware that he occupied a place in the life of his disciples which their consciousness should have and that his leaving them would compel them to use their consciousness. He has spoken of this before, but he again said to them: "I tell you the truth, it is expedient for you that I go away, for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you" (or my life, thoughts, will bring him to you). He went on to say that an appeal to this consciousness would convince them of truth in matters relative to sin, righteousness and judgment and that it would guide them into all truth, for he shall not speak of himself; but will show you things to come. It is what the spirit of man sees and hears of the workings of the soul that it makes known to the

perceptive faculty, and if the soul will treasure this information it will be aware of events to come, the condition of souls about it and their environments. This, in fact, is the basis of all accurate future calculation.

"He shall glorify me, for he shall receive of mine (my development as expressed in my life) and shall show it unto you. (This is true of the life of every one we come in contact with.) A little while and ye shall see me (my development), and again a little while ye shall not see me (my development) because I go unto my Father (and give you an opportunity for independent development). Verily, verily, I say unto you that ye shall weep, and lament, but the world (materialism) shall rejoice, and ye shall be sorrowful, but your sorrow shall be turned into joy" (as you gain possession of your souls).

"A woman when she is in travail hath sorrow, but as soon as she is delivered of the child, she remembereth no more the anguish for joy that a man is born into the world. And ye now therefore have sorrow, but I will see you again, and your hearts shall rejoice and your joy no man taketh from you" (as it is only possible for you to destroy it yourself).

The prayer with which John closes the teachings of Christ before his betrayal gives the backward look of Christ upon the life he has just finished and expresses the thought that came to him at the close of that period of his life in

which the existing conditions of the souls of man or the influence of the world has been a factor.

"Father, the hour is come, glorify (or express the worth of) thy son, that thy son also may glorify thee (and make known thy worth), as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him (and who have followed his way of life in the development of soul). And this is eternal life, that they might know thee, the only true God (who expresses himself in the natural world, in their souls and as the consciousness or spirit) and Jesus Christ whom thou hast sent (and developed in accord with thy purposes). I have glorified thee on the earth, I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (or before the world became a factor in my life).

Christ here recognized the fact that in private life to a large degree man is alone with his consciousness or God. With the right relationship existing between soul and spirit this life may be filled with joy, contentment and quiet regardless of our contact with friends and acquaintances. But this must in a large degree be sacrificed when we attempt to influence the lives of men. This environment must be given up, the demands on the time of such men will permit of it only occasionally. Christ is now looking forward to a

renewal of its pleasures. He states further that he has declared God and his purposes to all who had been able to free themselves of material things "and they have kept the words. Now they know all things whatsoever thou hast given me are of thee." What things God had shown asked the Father to perfect these lives that the Christ in his study of life he had declared. They had received them as God's words and ways. He asked the Father to perfect these lives that the joy he had known might be "fulfilled" in them and that they might be with him where he was and the development he had attained, that "they might behold my glory which thou hast given me," for this conception would widen their possibilities of future attainments. Christ gave as a reason for this request, "for thou lovest me (my development) before the foundation of the world" (before the traits of human character which underlay the world as it was and is). He embraced in this prayer all who would follow his ways, but asked nothing for those who were engrossed in mere material things, as nothing desirable from his point of view was possible for them.

CHAPTER XIII

CLOSING THOUGHTS

CHRIST was seated on the night of the feast of unleaven bread in a little room with his disciples. His teachings were over and he was now about to leave them. The bargain for his life was made, but before leaving he was desirous of enforcing his precepts by an example of what he meant as to the relationship which his followers should bear to one another. It was a moment in the life of the Nazarene when he had to meet the outraged prejudices, opinions and settled convictions of the Jew.

The words of the law given on Sinai, coming with the authority of "Thus saith the Lord God of Israel," could not be lightly set aside. The Jew was not the man who would, could or did accept another law or another way. The shrewd manipulators among the members of the Sanhedrin had discovered a weakening member in his band of followers and had tried the power of gold. He must use caution if he was to enjoy another Passover and a quiet supper alone with his disciples.

The way to seclusion and privacy was shown by a man carrying a water jar and led by him they found the way, perhaps singly or in pairs

to the quiet rendezvous. It was perhaps pre-eminently Christ's feast, arranged, planned and paid for by him, it is thought.

Can you appreciate the moment and how it must have appealed to him? He had taught by word and action, using every means to give them his view of life. Their conception of it was partial and fragmentary. How could he impress upon them an example or an illustration or a rite which would enforce his thought when they understood the world and the soul better? He had sought a solution, and found it in the most common and least dispensible action of man, the partaking of food for the sustenance of life.

As his guests they were enjoying an hour of quiet conversation, when, rising, he took bread and breaking it, he said:

"THIS IS MY BODY, GIVEN FOR YOU. TAKE, EAT."

A fragment of broken bread was in his hand, and he declared, "This is my body." He spoke of a material creation whose present form — bread — was due to man's effort, his labor, his time and his thought. Can it be that this is literally true? Is the product of man's labor in fact his body? Does wealth cost body?

Our labor in securing the wheat is a request for it. We plow. We sow. We care for and till. We gather the sheaves and thresh the grain. It is a process of asking in a prescribed way and caring for the increase. We add to this the

labor of transportation, the milling, the distribution of the flour, the nurture, the baking and the service of the banquet. It is at the end of this process that Christ declares, "This is my body."

Is God immanent in the bread, as Luther declared? Is the bread a mere symbol, as many now declare? Or was Christ declaring an economic truth which we are commonly familiar with?

Man receives two general experiences from the body — time and energy. Economists assert that value or wealth arises from time and energy — labor.

Time. What is time? We look for a definition and find, "Time is a measured portion of duration." But what is time? We look into the world about us and find that time is the succession of the suns, of dark and light,— the marshalling of the hosts of night and the glories of the day, the passage of days, of seasons, of years, of periods, the rise of animation in the vegetable world and its decay.

But what is time? It is not these phenomena. These are the incidents of time. We look into our being, our physique or body and find that Time is the span of sense,— the moments when in infancy, in youth, in manhood and in age the world is known by the senses of sight, of hearing, of scent, of touch and taste, when the body is the means of knowledge of the world about us

and ends with the blight of sense, when slumber comes.

Time is the duration of body, when the senses bring us the phenomena of the natural world. This, the duration of sense, is time to us. He who gives time gives of his body a portion of its life or duration. He may say, "This is my body."

The expending of energy, is this also body? As the preparation of the ground goes on, the sowing, care of the crop, the harvest progress, each effort consumes the tissues of body and makes necessary the food in preparation, to rebuild and renew it. If we can say that the wear of a machine is a legitimate outlay or cost item in production, we certainly have the same right to consider the body of the workingman in the same light.

When the process is complete and bread, clothing, house, machine or utensil is produced, does not the consumption of the tissue of nerve, muscle and brain during a portion of the duration of sensuous life of the body entitle the workingman to say, "This is my body?" Throughout the whole process of production the body is in forfeit and consumed. This is not figurative. It is the truth underlying our commercial life.

Christ then added, "Given for you." Can you imagine an illustration that could open the minds of those men to this truth? It has required the experiences, the life about and inci-

dent to our present industrial organization to enable us to see the truth.

The disciples had toiled for the fish and for them sought bread, or grain, or clothing, or any material which supplied their wants from the man who has spent his life or body in producing them. Could they appreciate that they were in truth giving their bodies for others? To them it was a means of securing these things, a method of exchange of goods. They looked at material objects which they gave or secured. The real exchange of portions of their physical life, their bodies, was obscured from them. They did not see this. It was so much received for their labor. They saw no farther.

But as the view of Christ comes to us and we see in these commodities the lives of our fellowmen, we quickly perceive that the time and energy have been spent for others. The quantity produced is far beyond the needs. He has thought of others' needs,— to profit by their needs perhaps,— but he has thought of their necessity and made preparations to supply it.

A very small portion of our work is for ourselves. A very little of it would be sufficient to meet our own requirements along the line of our given task. The remainder is "Given for you," that it might supplement the inability of others to provide for their wants. This also is an underlaying thought in the economic world, and its perfection in our industrial life has given us

what we term division of labor. The labor freely given for others, directed for others and associated with others, has produced marvels.

The conclusion of this laconic expression of the basic thoughts or principles of our economic life was, "Take, eat." He saw their eyes were blinded by their material view point and also by their self interest. It was for themselves that all was done in their thought. Their food, their clothing, their needs and their comforts were sought by the expenditure of person.

If they were to save their souls from the blight of this condition and grow in breadth of view and nobility of conduct in this principal relation of man with man, they must change their means of distribution. They could not continue to look upon the goods and wares of this life and barter in them, seeing how they could most successfully supply their needs with the least labor possible. Getting the most possible for what they produced, or giving the least possible for what they secured,— how could this change be brought about?

The change must be in the man's soul. His attitude toward these commodities must change, his thought of them must change, and he therefore stated the thought which must actuate the man who is saved from this blight upon his soul. He must look for joys that these commodities could not bring. The men about him must give joy to his soul, and that he might meet them

freely and openly without restrain or suspicion, he must say to them, "Take these things free, and eat," and they must meet him in like manner.

When all gave freely toward the production and distribution of the needs of man and said to each other, "Take according to your necessity," the most favorable condition would exist for the development of soul. Less time would be spent on these things. Our needs would be simpler. Our opportunities, faculties and means of soul life would command more and more of our time. The attitude of all should be; "Take of the necessities we have prepared, then come with us and aid in the enlargement of soul, for in this is the fullness of life to us. This is our pleasure and our profit. It is what we seek."

How can it be done? When the soul of man desires such a condition, man will find the way. Christ would create the condition of soul. When saved, the soul will make its own habitation and environment. Christ shows the way to life, not the way to food.

There was yet further lesson for them to learn. Life thus circumstanced must be understood. How was it to be used and lived? They understood the Mosaic idea that by the sacrifice of blood alone could sin or error be removed and the soul be free, but did they know that the soul was thus built up and saved?

As he took the cup to make this truth per-

sonal, I imagine that he must have felt and known how impossible it was for them to perceive his thought. In the rites they would follow and in the words they would repeat was his only hope that some day some mind would see.

As he gave the cup to them, he said, "Drink ye all of it. For this is my blood of the New Testament which is shed for many for the remission of sins."

Thus Christ would tell man how he accomplished the salvation of his soul and commend this method to him. Was it an untried process? No. The Jewish rite of blood sacrifice was built upon it. They knew from this experience much they could recall.

But it was a new testament that "my blood" should be "shed for many for the remission of sins." This was an added use. We must shed our blood, consume it in restoring the tissues destroyed for others if we would save our own soul.

In a knowledge of "many" only will we be able to know ourselves. Do you learn of the latent powers of your being when alone and without knowledge of others? Do you grow in the powers of your being when alone? No. You see the lack of your brother in knowledge, in grace of character, in power of enjoyment, in a narrowed view of life, in application to the end sought, in appreciation of himself or others, in power to express himself, in warmth of feeling,

in self control or in any way, and your effort in his behalf rewards you by possession of the quality while assisting him. You become what you would aid your brother to be. Only as your soul awakes and experiences life can you recount it to him.

But this is not all. You are constantly awakening powers latent and unknown before. They were there as possibilities. But seeing them in another led you to recognize the possibility within you. When awakened and in use, they become our possessions. They open new, wider, deeper life for us. Such a soul alive to its strength and powers, held by a firm self-mastery, is saved from lethargy, ossification and death. This is salvation.

Christ would have us learn the process of building and growth in our body through the agency of the blood and have us know that the process is identical in the soul.

As we use the muscles of our body, they are worn and consumed by the effort. The blood replaces the wear and builds stronger to meet the future requirement. If we continue to use them the strength increases, the fibre hardens, the muscles grow, and the effort once difficult becomes easy and pleasurable.

The growth of the soul-life is the same. We first with conscious effort and difficulty think or will or love or do right and so on. This use of soul we find adds to its strength. We think or

will or love or do right with greater ease, with more power and greater pleasure with each succeeding effort. The vigor of soul increases, making new achievements less arduous. We gain confidence. We appreciate our possessions of soul. We want more. We strive for them. We secure them.

Error or sin is removed by neglect as we strive for the perfection of these our new possessions, or cast them aside because no longer desirable.

The Mosaic code recognized that in the sacrifice of blood in tissue of brain and muscle alone could error or sin be removed. Christ declares that the sacrifice of blood in the aid of others will bring remission of sin and salvation.

The teaching of Christ was over. But the lessons of his life were not. It was yet to be demonstrated that the results of life as lived by him were eternal. He had said that the soul would be saved if his way, his truth and his life were followed. But how were these things to be known?

The method to be employed to establish the truth had been shown when alone on the mountain. The sensuous evidence of the life to come was made plain to Christ on the mountain. The soul life of the future had been opened to him. He spoke in reference to it with the authority of a man who knows and has only to await the vindication and establishment of his utterances.

As we watch for the recurring phenomena of natural law after being acquainted with their operation, as man foretells an eclipse and positively asserts its time and place based on his faith in the law he knows, so Christ foretold his death and resurrection based on the demonstration of resurrection there made. The change could not be death to him. He claimed eternal life, the salvation of his soul, and looked forward into the future life as we look forward into the coming day. God was about to give evidence to the senses of man that this was true. He alone by his administration of the force of the universe could give such evidence.

What was the change which Golgotha brought to Christ? The cold clay laid in the unused sepulcher, what portion of life did it represent? The nerves of sense and sensation, the instrument by which the soul received its knowledge of the world and executed its decrees. This instrument or body was what had been laid aside. Was this the end of all? Was the soul educated and skilled in the use of this instrument of sense now to have direct contact with law? Was there a future life? To these questions God alone could reply. He did so by displaying to sensuous man forty days of Christ's life after this change called death.

Have you not felt as your mind grew that less forceful or emphatic evidence was required for you to grasp the truth? Have you thought

that the babe was prepared to receive the hard knocks required to make it understand? The older we grow (if we grow) the less emphatic phenomena are required. We see the "ear marks" of truth. The trained mind grasps it and delves here and there for wider, deeper and more perfect knowledge.

The coarse evidence possible through this body limits and restricts us. The growing soul beats against these restrictions and longs for wider, finer, swifter and more accurate means. The telescope, microscope, rapid transit and communication by other mechanical devices are but partial answers. They but widen our sphere enough to make us know the apparently limitless possibilities beyond. Are we to be thus enthralled, or is this span of sense to prepare us for a life to open in its fullness all the possibilities of this universe to us? Is a soul saved to the fullest and has it achieved its ultimate powers, graces and abilities when this instrument of flesh has been exhausted and thrown aside? We have found nothing to indicate this. A soul may refuse to grow, but we have never known a soul that could not grow and become greater, nobler and more vigorous.

Christ's resurrected life shows plainly some things: That the ideas actuating Christ were not changed; that the person which he possessed had greater powers, opening more fully the creation or universe to man. This coarse manifesta-

tion of force to bring to our senses the laws of nature and life seems to have passed away. The locked door was no barrier. He disappeared from sight of sensuous eyes. Emerson has suggested that perhaps creation was laws and their material manifestation due to the senses of man. We do not know matter but as law. David suggests that the "Heavens will roll up as a scroll."

Whatever the equipment be, a larger life is shown, a grander possibility, a basis upon which a definite idea of the future can be formed, and the assurance that whatsoever we know in the soul will be our possession then, and whatsoever we suppress in the soul will be dead then.

Thus God has given to man a definite and complete expression of the life he intends him to lead to fully prepare himself for the future which he had made plain in the resurrection life of Christ.

CHAPTER XIV

PAUL'S VIEW

The people to whom Christ spoke were largely occupied with their physical existence and the phenomena of the natural world. The development of soul to them possibly would come largely through the regulation of their animal activities, and thus influence the soul and awaken its powers. Christ's plea, we have seen, was for a conscious development of the soul, that the developed soul might express itself in nobler, better activities. Christ would reverse entirely man's attitude toward nature and himself. He makes no requirements of the body. He demands conscious activity of the soul to redeem or awaken the powers which the body would express.

His statement of the truth did not insure its being understood or used by those who heard it. It has always been true that time, much time, is needed for man to understand what has been stated to him, and that he may conform his life to a new conception. A link was needed to connect the thought of Christ with the thought of men, a "days-man," who could touch hands with both, and lead mankind on its slow, tedious, upward journey. A man was required whose mind bore the imprint of his time, who looked from the view-point of his fellows, and who be-

lieved in the development of the soul through the activities of the person, but whose mind could grasp in part the thoughts, appreciate the spirit and value the life of Christ. It was the masterly mind of Paul who caught the thoughts, the spirit and the truth which Christ declared, but whose mind seemed ever to hold the imprint placed upon it by the teachings of Israel and Greece.

It was he who now came forward to plead, not for the developed soul as Christ had done, but for the phenomenon or physical expression of a developed soul. He spoke of the development of "them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." His steps of progress were from their basis of animal existence to the awakened soul, as he thus states: "We glory in tribulations also (physical trials) knowing that tribulation worketh patience, and patience experience, and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." He would appeal to the preceptive faculty through the senses alone, and by an ideal course of conduct produce a soul such as Christ possessed.

He recognized that conduct did not produce this development of soul, but growth (grace) given by God. The conduct was to be found in presenting "your bodies a living sacrifice, holy, acceptable unto God," and would result in the soul being "not conformed to this world, but

transformed by the renewing of your minds, that ye may prove what is the good and acceptable and perfect will of God," or that you may learn the laws of God in your souls by attempting to pursue Christ's line of conduct.

Paul evidently takes the same basis of thought that is found in the Mosaic Law. He begins where it left off and attempts to teach a further development of soul, still using physical regulations, but he does not stop on the level of the Mosaic law. He called attention to the peculiar phenomenon or expression of the spirit in man by an enumeration of the development which the spirit produced in different souls, and compared this to the different members of the body. As the different members of the body constitute one body, so the different attributes of the soul made one complete soul such as Christ had reared. Thus collectively they, the Corinthians, to whom he spoke, formed a complete soul, each depending upon the others for the development of the latent powers in the soul of each. He closed this comparison with the words "Now ye are the body of Christ and members in particular."

Paul beheld in the life of Christ a supreme mastery over the soul that commanded it under all circumstances for the highest good of every faculty he possessed. He saw in Christ no attribute but what was curbed and fashioned by this power. In other words, he beheld the phenomenon of the consciousness of man gov-

erning and giving harmonious development to the soul. In the 13th chapter of 1 Corinthians he lauds this power, and names some of its expressions, under the broad term of charity or love. It excells all other powers of man. "Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." He went further, and made this the distinction between childhood when physical things occupy the life, and manhood when the conscious activities of the soul should occupy life.

Paul's experience with the Galatians showed him that mere conduct or "works of the flesh" could not in themselves develop the soul. This must be done by "faith, the faith of Christ." He asked them, "Having begun in the Spirit, are ye now made perfect by the flesh?" No. It must be by faith in the spirit. His argument was that spiritual development could not come by conducting themselves as if spiritual, but by a faith in that spirit which would make them spiritual. Just as you cannot have electric lights by producing something that appears like an electric light, but by a faith in electricity which leads you to use the laws that produce electricity. He did not illustrate his thoughts by similar phenomena

in forms of force, as we have done, but by the lives of Abraham and others.

He seemed desirous of emphasizing the fact that this was a step beyond the Mosaic code, since he refers to the code as "bondage under the elements of the world; but when the fullness of the time was come, God sent forth His Son, . . . to redeem them that were under the law, that we might receive the adoption of Sons." He went on to say that those who lived under this law were not living by faith in the spirit, which is opposed to the flesh. He enumerates the expression of each in the life of man and told them to assist each other to overcome their difficulties, "Bear ye one another's burdens and so fulfill the law of Christ." As a man soweth so will he reap. If to the flesh he shall reap corruption. If to the Spirit "everlasting life." Neither the Mosaic law nor our conduct nor aught of this kind "availeth anything, but a new creature."

In Paul the look on life at times seems questionable. He does not possess the confidence of Christ. There is a doubt implanted as to our ability to stand in the evil day amid the trials and buffetings which life contained for him, and which he warns all to prepare for. His view is of the conduct of physical man and he seems to waver between the preservation of the body and the development of soul, as to their relative importance. "Be not slothful in business, fervent in spirit, serving" (the nobler joys of the Soul)

that mortality might be swallowed up in life.

It is this that makes him remarkable — a man who spans the chasm between the intensely spiritual thought of Christ and the extremely materialistic thought of men. In none of his writings does Paul give evidence that he understood the laws by which animal man grows into a developed soul. Its expressions in physical life were all he recognized and this expression he would fashion after similitude of Christ. This is shown by his many rules of conduct.

Paul divorced in his thought the Lord's Supper from the activities of man in the production and distribution of the necessities of life. He states distinctly that "if any man hunger, let him eat at home," and by his account of the service of the Lord's Supper in I. Cor. ii. 23-34 makes it a rite performed only in the assembly of his followers. This unquestionably is the basis of the rite observed to-day, and is largely the cause of the distinction in the minds of men between the sacred and secular affairs of life.

The mental conditions which he sought to implant in man may be best appreciated by three passages from his epistles: Phil. ii. 5-7: "Let this mind be in you which was also in Christ Jesus, who being in the form of God thought it not robbery to be equal with God, but made himself of no reputation and took upon him the form of a servant, and was made in the likeness (or habit) of men." Phil. iii. 14: "Not as though I had

already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Jesus Christ." Phil. iv. 8: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things."

Paul would enter the mind and control and fashion it as he had done the physical conduct of man. He would give it the general trend noted in Christ's conduct regarding service, while realizing the full dignity of purpose, and confine the mental activities within the boundaries of prescribed avenues of thought. It is not to be expected that he would conceive of his followers adjusting social conditions to their needs, but he rather taught them to adjust themselves with as little friction as possible to the existing conditions. This social friction formed a portion of the fight which he refers to when he said, "I have fought a good fight, I have finished my course, I have kept the faith," but largely the contention was between the physical demands and the requirements of the soul in its growth.

Paul widened the field for Christian thought by extending it to new people. He thus placed it in the minds of peoples free from centuries of Jewish prejudices.

In his letter to the Hebrews Paul attempts to

give Christ a place in the Jewish mind, familiar as it was with the ways of Mosaic law and rite. He called their attention to the fact that God had used many ways in speaking to the people, but "hath he in these later days spoken unto us by His Son" (soul). He further states that "it became him in bringing many sons (souls) unto glory, to make the captain of their salvation perfect through sufferings." This captain he presented to them as "the apostle and High Priest of our profession."

"Though he were a son, yet learned he obedience through the things he suffered, and being made perfect, he became the author of eternal salvation unto all them that obey him." He showed how their promised rewards were based on the observance of Mosaic rites, "but now he (Christ) hath obtained a more excellent ministry, by how much also he is mediator of a better covenant which was established on better promises."

"This is the covenant that I will make with them after those days, saith the Lord. I will put my laws into their hearts and in their minds will I write them."

Paul pictures the temple worship, and states that the sealed "Holy of Holies" signified that "the way into the holiest of all was not yet manifest," that the temple services "could not make him that did the service perfect, as pertaining to the conscience." But Christ "by his own blood

entered at once unto the holy place, having obtained eternal redemption."

It is not at all difficult to recognize Paul as giving the basis for existing Christian conceptions. We are familiar also with the subsequent growth of these thoughts and their natural development into the Roman Catholic hierarchy. The man who was presumed capable of directing the conduct of others to develop and redeem the soul gained thereby a power over his fellows not unlike that of a king, who rules by the deep-rooted idea of authority by might. It was inevitable that sooner or later these two powers should come together and dispute the right to command the movements of organized society.

CHAPTER XV

SUBSEQUENT HISTORY

The civilization of the time proved to have exhausted the vitality of the Romans, Greeks and Jews soon after Christ's days. The first 500 years saw them decline gradually into that state which left little to distinguish the lives of the majority from the cattle of the field. The investigator of the succeeding 500 years finds the soul of man so blank and degenerate, so without development or activity, that the period has little to bequeath save the story of universal night in the soul of man.

It is, however, not surprising that the development of the character that God would rear should be found in other peoples than those in whom the growth of prejudice, precedent and beliefs were so strong. As the generation of Israel which came from Egyptian bondage must pass away before a new and permanent abode could safely be given this people, so the peoples which had brought to their fruition the conceptions of antiquity must pass from the stage of human history as leaders, to make possible the development which the new thoughts of Christ was to bring.

The people of earth had not yet all settled from the dispersion which took place in the early time, when they drew apart at the building of the

Tower of Babel or when the division and separation took place. Some were still following their nomadic lives in Northern Europe; but just before the Dark Ages set in, they located in the district beyond the northern confines of the fast-dying civilization of antiquity. These Teutonic tribes had much of the native vigor of early man, possessing a fine physique, with a clear, yet barbaric mind. They had not been debauched by the luxury of organized society. Their minds had not been moulded into the prejudices, ideas and opinions with which civilized man was bound and harnessed. They were governed by the idea that might made right, and this was the basis of authority among them; yet it was more elastic than is usual with early races, the majority determining what should be done.

These people now had found a permanent home,— not among the abundance of tropic or semi-tropic countries, as had their predecessors of the southern civilization, but in a country whose rigorous climate demanded that they give much attention to the sustenance and comfort of the body. This added to the idea of authority by might the thought of the importance of providing for the necessities and comforts of the physical man. This thought did not come as a mere consideration which was dependent on a bountiful or scanty harvest, but as an essential element in their conception of life, for the severity of the winter made it obligatory upon them

to provide for this season. The bountiful board of the Almighty, spread for man, the fundamental law of which is given by Christ in the Last Supper, was surrounded with circumstances by which God could compel man to give it marked attention. The followers of Paul observed the rite of the Last Supper in their assemblies, but God was about to require them to give it a wider and larger place in their thought and life.

It was natural that these crude peoples should be influenced in a marked degree by their contact with organized society. While possessing better physique and greater native vigor, they had come in contact with stronger minds, which left their imprint strongly upon them. The strongest and perhaps the first influence which their contact with civilization had was to cause a further use of the idea of authority by might and to begin a political organization along the lines of the civilization which they were about to supersede. The influence which was destined to have the greatest and most lasting effect was that of the Church organized about the conception of Paul, bringing to these people a new idea of life with a course of conduct which would save them from the dire effects of the sins of man.

We thus find three seed-thoughts or conceptions lying at the basis of the civilization which these peoples were about to produce. One came to them from the remotest antiquity, early quickened into political organization: Power by Might.

One brought them the highest and noblest conception of life the world has ever known, although clothed in ritualism and rules of conduct: The Thoughts and Life of Christ. One grew out of their geographical location and caused them almost immediately to begin to develop commerce and led them to observe and investigate the laws of nature: Fear of Physical want.

The real development, however, of our present civilization has been about the code of laws implanted in nature and man. Commerce early sprang up among the people, and its laws, advantages and blessings became known to them. This called attention to the natural world and its laws, that they might be used for the benefit of man. While this was true, and the intimacy with nature has drawn forth most of the advancement in man of to-day, the institution of church and State have placed their imprint upon it.

The Teutons held all their land by right of conquest, and this early led to the idea that all right to land was vested in the king, and that he alone could exercise dictatorial rights. The king delegated this sovereign privilege to his retainers upon promise of an army to support him when occasion demanded. These retainers held the people as fixtures to the land. This has given us our basis of land tenure ever since.

The Church entered the lives of the people in a remarkable degree. She it was who christened them at their birth, gave them the little knowledge

they could glean, performed the marriage rite, attended them in sickness, comforted them in sorrow, and when death claimed them placed them in their final resting place. This opened to her their minds to hear and favor the words of Christ.

In other words, the soul of man has grown by his contact with nature and his fellows; the method by which he has done so has been prescribed by the State, while the Church has administered to his many social wants and quickened his consciousness. We find thus the three-fold nature of man appealed to. For the first time in history has there arisen a development in man appealing to his three-fold being. It is apparent upon consideration that the greatest possibilities within man may be called forth about this code of natural laws, as they contain all that the Almighty has given for his growth and development.

These basic thoughts of the new civilization slowly took root in the minds of men while yet the night of the Dark Ages was upon them. This gave them deep and firm hold on the masses so that with the awakening to the knowledge which Greece, Rome and Israel bequeathed them came the rapid development which clung close to these basic thoughts. It was a rich heritage indeed that came to these crude, barbaric men. Greece brought her keen, comprehensive investigation of nature, its laws and its beauties, and her philosophy. Rome brought her experience and her perfected organization, with its regulations, its

power and its advantages. Israel gave the humble life of the Nazarene, his exalted outlook, his declaration of the laws of the soul, and his full redemption of all its powers, brought down to their basis of thought by the letters of Paul.

The vigor of the barbaric mind is seen in its rapid perception of truth, and adjustment to this unparalleled opportunity. New life seemed to have been instilled into the entire people as the thoughts of Greece and Israel were added to those of Rome. Nature was the citadel they stormed, and brought from prison her secrets. The telescope, compass, linen paper, gunpowder, printing, the laws of our solar system were discovered, Magna Charta signed, America found, Savonarola and Luther spoke, art sprang to rapid perfection and modern literature began,— all within a short three hundred years.

It would seem as though the soul of this barbaric race, gathering strength through ages of disuse, had sprung forth at last, and taken its place as the recognized and dominant element in human life. Not only did the people seem to have awaited this moment, but the activity of man prior to this time culminated in its behest to this people. The "fullness of time" had come, and the soul of man arose to its normal position in the nurture prepared by God through the ages.

We are prepared to find the basic thoughts about which this civilization arose altered to respond to this growth of soul. The development

surrounding the seed-thoughts spoken of naturally followed at first three distinct avenues of expression,— that of political power, derived from organization of force, ecclesiastical power, through ability to direct the development of soul by its course of conduct, and commercial power, through command of necessities. As was natural, the one which gave the trend to development slowly asserted its supremacy. Magna Charta was among the first inroads of commercial power upon political power, giving to all men the rights and advantages which the feudal lords hardly had before, namely, peaceful possession of property, habeas corpus, trial by jury of peers, permanent courts, representative government by a legislative assembly, thus adding to the necessity of the toil a hope of reward to every man.

Martin Luther and others gave the entering wedge which killed the power of the priest as a spiritual dictator, and made him rather a spiritual advisor and guide. This movement also added importance to the interpretation and ideas of individuals, giving rise to numerous sects. The compass, the discovery of America and that the world is round, better highways, means of exchange, money institutions in many centers, et cetera, gave an impetus to trade and commerce, while printing, the scattering of the learning of Constantinople, the publication of Greek and Jewish thought, widened and developed the mind of man, making it possible for him to bring

keener brains to the administration of trade.

In the years that followed the peoples of Europe slowly grew to the full conception of and adjustment to this change. Commerce brought the unlettered peasants into the towns and industrial centers; the revolt of religious sects from restraint and persecution started a flow of Europe's most vigorous, energetic and determined minds toward America, followed shortly by the ambitious and daring.

About this time the influence of the broadening mind of man began to be felt in industries. The first steps toward the factory system began organizing and marshalling the forces of production in the most economical and efficient manner. Labor unions have developed side by side with the factory system, finding in the power given by the administration of productive forces, the causes for their rise and growth. The discovery and application of steam gave rapid transportation both on land and water, and telegraphy gave rapid communication around the globe, annihilating distance and made the operations of trade world-wide. It made the most distant worker our next-door neighbor and his product a portion of our daily needs. The extension of trade naturally demanded an extension of organizations conducting trade. The local concerns became territorial, then national, then international. As the economy and advantages of centralization in production became apparent, the necessity of

marshalling vast resources both of material and men to the accomplishment of commercial enterprises grew. Man in similar pursuits combined their efforts to meet demands. This has gone on until to-day many of the enterprises of every civilized land are controlled and administered by one central management throughout the country, and often their operations are international.

The thought that dominates all men to-day is commercial. The fear of want and the hope of gain form the double lash God is using to drive men on. Thus God's bounty (the Lord's Supper) is the absorbing theme of the times. The etiquette of his table as Christ gave it we have yet to learn.

The growth of commerce has had its pronounced influence on the development of political organization, and *vice versa*. We have noted that the sovereign right of a conqueror to the possessions secured gave us the basis of our land tenure. This idea was enlarged so as to secure the same rights in all personal property. To maintain these rights it became necessary to build and maintain a strong central government, capable of defending them successfully, both within and without her domain. The security of possessions within a realm had hardly been secured when the growth of trade between nations called attention to the necessity of securing the same safety to possessions lying in foreign territories. Treaties were made between these different cen-

tralized governments insuring their citizens these rights. The marts of trade were not, however, confined to civilized lands. The instability of tribal or semi-barbaric organizations caused them to be overthrown by these political organs, which had now become foster-mothers of the infant industries of the world. As soon as overthrown they were replaced by suborganizations under this central organ, whose every effort was influenced by the demands of trade, that it might grow and prosper.

Thus we see power by might coming forward not in an independent organization exercising dominion over the people as heretofore, but as an auxiliary or aid to the organization of trade. It has been occupied in securing peaceful possession to property within her borders and in other lands, protecting the merchant marine, fostering industry by tariffs, subsidies and grants, framing laws required by trade, and last, but not least, administering that portion of our social and commercial activities which held no reward but were a source of expense, such as schools, highways, intelligence bureaus, postal service, and so on, as well as police duty.

The rise of the people generally, in response to the wide-spread opportunity for knowledge and growth, made it no longer true that the ability to govern was vested in a few. The demand for recognition of all alike led to the growth of popular government. It has come by gradual

steps until to-day the expression of the people, however given, whether by ballot, trend of utterance through the press or a general outburst of indignation, is the potent element in shaping the course of events in political life.

The political organizations, as they have come more and more under the control of the people, have drifted more and more into trade, not only fostering but administering it. The postal service is wholly administered by governments, and in many lands the railroads, telegraph, banking, coal mining, etc., are run by the general government. The municipalities are rapidly developing and administrating their public services, such as light, water, heat, street cars, and so on. In fact, the trend of events points to a speedy coming of the time when "Whosoever will be chief among you, let him be your servant" and the politically "great among you will be" occupied in the service of mankind by administration of our economic affairs.

But the effect on trade of political usages has been quite as marked as the effect of trade upon political affairs. When small individual efforts occupied the attention of men, the simple rights given them under Magna Charta were sufficient. As the volume of trade increased, it became necessary to associate men together to meet the demand by bringing together sufficient men and material to produce as required. How were these to be managed? The steps in the solution of this ques-

tion have followed largely our political experience. Ownership is the method. First individual, then co-partnership, then joint-stock company, then a limited democracy or corporation, then a centralized corporation or trust covering an entire industry, from securing the raw material to marketing the product. Then later a combine gathered several of these trusts into a union. It is but a repetition of the political centralization which prepared the commercial world for union by the identity of their method of procedure. Both the corporate management of industry and the republic or constitutional monarchy are dependent upon the ballot for the solution of their problems, or are semi-democratic.

The Church has not maintained her position, although she has leavened the lump. As society advanced, it has gradually assumed her functions. The school is largely divorced from her, hospitals and fraternities wait upon the sick and needy as much as or more than she, the lecture platform successfully divides with her the direction of public thought, and even the tenets of Christ are taught outside her membership. The great atheist movement has awakened a question in the public mind as to the correctness of her interpretations of Holy Writ. This has compelled a deeper, more thorough inquiry into the thoughts of Christ by the leaders of the Church, causing them to draw together, forgetful of past differences in mutual desire for truth. It is

rarely now that they assert that "Lo there" is the kingdom of God, but the conviction is taking deep root in their minds that the "Kingdom of God is within you." That the soul of man contains the code of laws which form this kingdom is scarcely questioned to-day.

Organization accomplishes two things, namely: A control of natural resource and productive energy for the maintenance of those engaged in the undertaking, and the accomplishment of some task in behalf of man. The maintenance of the race is, primarily, the reason for commercial organization. Still it increases the things of life and the ease with which they can be secured.

The Church gives much time to secure the maintenance of edifices and workers. Primarily she would save to man his soul. Much of the machinery of State is occupied in securing the revenue. This enables the maintenance of the organization of might through whose authority the commercial and social problems are met and their solution sought. Commerce, however, produces the maintenance of man. The other institutions get commerce to support them by solicitation or the commands of the authority of might.

We have noted the trend toward union of the political and commercial organizations by both being occupied in the maintenance of man. We do not see to-day that the purposes of man are also becoming one in all these lines of activity. However, the real test of man to-day, whether in

Commerce or State, is "Do they grow?" Is he a stronger, keener, deeper and cleaner man? If so, his prestige increases and his power enlarges. If not, his position lessens, whatever his original ability may be. It is a question of the soul and what he has made of it. The making of the soul is, or should be, the purpose of the Church. Thus Commerce and State are being occupied with the maintenance of man, while the further task recognized and striven for is that of the Church.

It will thus be seen that in all our institutions and activities we are converging toward one central power. Political and commercial union, prophesied by Christ, is ready for a junction. The institution of the Church is being dissipated into numerous channels, and her service to society is being done efficiently by others. The day seems not far off when there will be but "one fold," one institution, giving maintenance to the body and growth to the soul.

We have sung of the glories and beauties of nature. We have set her laws to rhyme. We have described the most sacred longings of the soul, and told its every aspiration until the minds of men have quite fully grasped the laws of the soul intellectually. This has prepared us for a life freed from toil for physical needs. We have exploited this realm and can secure complete dominion. The realm just beyond us, the portals of which we are but entering, lies in a

region wholly occupied by the abilities, powers, graces and delights of the soul. We have outgrown redemption by a course of conduct which would develop the mind and are demanding a LIFE lived in sovereign mastery of the soul, such as Christ lived. We must live in the spirit or conscious exercise of the laws of our soul and nature about us. The day of intellectual recognition is past. The day of soul life is here.

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